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An Evening's Stroll Through Pittsburgh's Little Italy.

By CARRIE M. REED, Chairman of Italian Committee.

WE MAY not all be able to visit a foreign land, but we may enjoy much of the romance of a European tour by a visit to the foreign quarters of any of our cities, with the added advantage that we can in a few minutes return to familiar home scenes. Let me take you this evening to visit Pittsburgh's Italian quarter, sometimes called "Little Italy," and you will find it is not so very difficult to imagine you have left the Smoky City and are "doing" a town in the land of the Cæsars. We will go by trolley car to High street, the heart of the district, in which there live hundreds of our Italian brothers and sisters.

There is nothing unusual going on this evening, but the streets are filled with men and women discussing current events in their own language. There are also a great many children, the little girls often carrying large babies and at the same time caring for one or two other little ones. A number are standing around their bank and post-office, while others are playing cards in the dimly-lighted shops or courts. Too frequently you will see the beer bottle and whisky flask passing from one to another. Near by stand the hoky-poky carts and hand organ waiting for the business of the morrow.

Here are numerous stores, with an array of peppers red and green; strings of garlic; bolognas; bunches of bananas; macaroni, round and flat; olive oil and other articles tempting to the Italian palate. By the aid of a dictionary we can translate some of the signs on the windows. "Panatteria," in large letters, is a peculiar sign in an American city; but what other is needed if it means bakery to its entire patronage? Piled up against its window-panes are the large, round loaves of bread, not unlike cobble stones in appearance. Cacio cavallo literally means "cheese-horse," a pear-shaped cheese exhibited in all Italian groceries; and the name, while of uncertain origin to us, is probably as logical to the Italians as horse-radish is to us. There are many "bancas", private banks, where money can be deposited and sent to friends in Italy.

Next we come to the post-office, always frequented by those anxious to hear from the dear homeland. For the purchase of drugs there is the "Farmacia Italiana," and if you wish to speak to these men we can go into the office of the "Interpetre Italiano." If you are hungry, we can get a lunch of Italian cooking, for there is a sign reading, "Restorante Italiano Con Cucino;" or this

which announces "Specialta Di Pasti Preparati."

The twenty-nine licensed saloons we have counted in this thirty minutes' walk, explain why reports of fights, stabbing affrays and even murders, occurring in this locality, are so frequently to be found in our daily papers. On Webster avenue, one block above Sixth, is the Italian Roman Catholic church, across the way from it, a Papish school and convent; and one square along Grant street are the cathedral, bishop's house and parochial school. Upon the Roman church rests a large part of the responsibility for the degradation we see all about us; for you remember that the time of Rome's greatest power is designated in history as the "Dark Ages." Where rum and Rome reign there are always poverty and distress. Little girls of nine, ten or twelve years of age are able to tell whether they like beer and whisky, and were overheard saying that a companion who had signed the pledge would be compelled to drink when she was married. Some of the tenements are reeking with filth, whole families living in one or two rooms, and using the stairs and fire escapes as dumping places. One desperately cold day a friend visited a tenement of this kind in which lay a young girl very ill with consumption She found her in a filthy bed, the room dirty, cold, uncomfortable. Several small children were playing about, making a great noise and climbing at will over the bed. Notwithstanding the severe weather, some of these little ones were clad in a single garment and were without shoes and stockings. The whole family seemed to cook, eat and sleep in this one apartment. A number of other families lived in this building; the stairs were rickety; the air was foul, and the surroundings everything that was undesirable.

We will go now to an oasis in this desert, where all who will may come and drink of the water of life. It is the pioneer United Presbyterian Italian mission, located a block below on Sixth avenue. The sign at the entrance

SENOLA—INGLESE
PER GL' ITALIANA
DENTRO

tells us where to go and proclaims the fact that there are some who have a heart for these for whom Christ died. This is Thursday evening, and the regular weekly prayer-meeting is to be held, the services being conducted in the Italian language exclusively.

Let me introduce you to the missionary, Mr. Giovanni Fortunato. He is, as you see, a young man. He was studying for the priesthood in Italy, but coming to America two years ago he was converted through a mission in Scranton, Pa., and has given himself heartily to the redemption of his countrymen. These men you see here have all been Roman Catholics, although some have attended evangelical services in other places and were prepared for receiving the truth here. This printed slip in the Italian language is a confession of faith and a pledge similar to our church membership covenant. Seventeen men and one woman, Lucia D'Alessio, seventy-five years old, have signed this confession and have been received into the communion of the Third United Presbyterian church, about two blocks from the mission. It was thought best to hold a special service in this room, and on a lovely June Sabbath Dr. McCrory, pastor of this congregation, and two of the session administered the sacraments.

Mr. Fortunato had decorated the room with flowers and made other preparations for the event. The place was well filled with an attentive audience, as Rev. Mr. Fragale, Italian pastor in the East End, preached the sermon. With Mr. Fortunato acting as interpreter, Dr. McCrory then baptized five men, one of these being an old man of eighty years. Afterward all who had received the privilege partook of the emblems of our Lord's dying love. As they passed from one to another, it was, to the interested onlooker, a most impressive sight. There was a little delay in beginning the service, and a number of the men secured Testaments and spent the time quietly reading them. You will notice that these Bibles and Testaments have both the Eng-

lish and Italian text, being especially useful to those desiring to study either language.

Are you wondering what songs are used in the praver service? The good, old Psalms of David. Mr. Fortunato sent to Italy for a translation of the Psalms, that had been used by the Waldensians. He then made selections from it and adapted them to tunes in the Italian hymn book that were simple and easily sung. Beside the prayer meeting there are an English school on Tuesday and Friday evenings, a sewing school on Saturday, and two services on the Sabbath, the religious meetings being better attended than the English schools.

Some think there may be a general turning to God of these people There seems to be a willingness to hear God's word as Mr. Fortunato goes about among them. Usually he is well received, although recently, while doing aggressive work on the street, some young men threatened to stone him if he did not stop. But in his naive way he says of the occurrence, "I thought of martyr Stephen and all the apostles, and was not afraid, but spoke with a louder voice, and all the crowd were in my favor, insisting to let me speak."

Did you ask if these people have a desire for the Gospel? To a certain extent, yes. One of the workers says that one evening a Frank Orlando asked her to let him study with her the life of Christ out of the Bible. He said, "Miss Bryan I do go to church, but they talk in another language, Latin, and I don't know what they say. I know very little about Jesus or such things and I want to learn." Frank took his Bible and read it half through. She saw him when he was at home from New Kensington, and asked him, and he said he still read his Bible every night. Joe Serrenti wrote this same worker a letter as an English exercise, In that letter he said, "Miss Bryan, I pray for you every time I go to church." Joe said he once sent to New York and bought a Bible (although he cannot read,) but his father took it and burned it. Another Bible was given to Joe and he promised that he would carefully keep it until he learned to read. Another of the men said one night, "Miss Bryan, if we had had some one like you to teach us long ago our people would not be so ignorant and superstitious."

Were you asking if they are faithful to their profession? Well, one man, Giuseppe Bontapta, who went away to work, wrote Mr. Fortunato a letter telling him that he and his brethren, Nicola and Domedick Lamano, were well; "and," he said, "we never cease continually to read that precious book that you gave to us; that is, the New Testament, and we lead ourselves in short prayer, united all together with all the companions in the work that are all satisfied to hear the word of God; and, according to my small intelligence, I try to let it be understood, and I lead them in a short prayer, too, almost every evening, so that all are filled with joy and satisfied with all that we believe. And there were two old men of about fifty years who said last Tuesday, 'Blessed are the Evangelicals, for they are verily the true children of God,' hearing only the few words of the New Testament and what I said to them. I hope that I may bring some of those who are willing to join our mission at the first communion."

You see painted on the wall two mottoes in Italian meauing, "Believe in Jesus Crucified," and "Watch and Pray." The little cross underneath the former is a concession to our weak brethren, to whom it is a symbol of the Christian church. The American flag adorning the wall was made by the little girls of the sewing-school. Draped with the colors of Italy, it represents the union of our hearts and hands in this work.

On a lovely, cool day in June, about eighty of the members of the mission were taken to Highland Park, returning in time for supper at the chapel, where they were joined by half a hundred more. They were given the usual picnic lunch, sandwiches, pickles, ice cream and cake, and also (contrary to the advice of the physician's wife) lemonade. After they had done full justice to this, games were played by the children, and at 8 p. m. all gathered in the large room below where they were entertained with music and recitations. Owing

to a difficulty about lighting that room the audience was in semi-darkness; but no one seemed to care and many went home feeling like one of the boys who said he wished "such a day came every day."

It is now time for the meeting to begin and as it will be impossible for us to remain until the close, we will say "good night" to Mr. Fortunato now and bid him "God speed" in his work for his countrymen.

As you have become interested I hope you will try to interest others in work for the Italians. They are coming to this country in ever increasing numbers, and are scattered all over the land, although they are congested in our cities and large towns. They are working in our mines, on our streets and on our railroads. At the evening hour one may see immense gangs of men going home after their day's work. While they do most of our hard work, they also come to our doors with fruit and to our windows with music. If they should be withdrawn in a single night, like the Israelites from the land of Egypt, we can scarcely imagine what the result would be.

We cannot let them alone comforting ourselves with the belief that nothing can be done for the Italians. Our Master is sending them here, and He says, "Give ye them to eat." Let us obey this command and give to them the bread of life, Jesus. They will then cease to be a menace to our country, to our lives and property. They will arise to bless us, and in heaven many of them will stand among the redeemed, "having washed their robes, and made them white in the blood of the Lamb."

The Italian Women in Modern Society.

By Rev. J. B. Fortunato.

ALL THOSE who have studied and thought about the reconstruction of the family and of society on the basis of modern social economy have clearly seen this, that the organization was not able to be effected without the co-operation of woman; and that she was not able to be a principal factor, when becoming old in her semi-pagan education, she yielded unresisting to the tendency of modern social life.

It is said, and with reason, the family is the basis of society. Therefore let us make it the highest exponent of the times of pure customs, elevated thoughts, noble sentiments, and we will have, as a natural consequence, a society honest in the true sense of the word, elevated and noble.

But who is it that forms the family? The man and the woman. While he holds the *material* government, the woman holds the *moral* government. The mother is the first educator of the child. From her the first ideas of life, the first rays of consciousness, proceed. It is the woman that rewards the first virtuous acts and corrects the first faults. It is, therefore, the woman that forms the conscience. All can be modified, can be changed, but the basis of that first education remains and forms the members of the great social body.

Also, in the right social reconstruction, it was seen that woman was not an indifferent element. Not only on account of the inspiration that man draws from her, not only because of the corrupt and ruinous passions she may excite, not only on account of the right action of her mind and heart, but because society is a composite of men and women, each with individual obligations and rights, it is an absurdity to pretend that one of these elements ought, in its formation and government, to remain absolutely passive. This idea found favor, especially after the revolution of secularism had let loose a whirlwind of literature, having for its aim to raise the dignity of this beautiful and dear companion of man.

Some have asserted their right to intellect-

ual cultivation, both in science and letters. Some have wished to withdraw woman from that old and dark conventionalism that separated her from the free social life. Some have wished to establish her equality with man in the government of the family, or, to speak more correctly, in its authority. Some have wished to place her in the professor's chair, and some have even wished her to direct the political affairs of the country. There has been a very great and real strife among literary men and scientists of all classes Some from conviction, some to make money, some for a little vanity, have brought forward the contingent of their own ideas, or stolen the great theme of modern society. All this work, in a word, a little equivocal and so enigmatic that no one yet has been able to explain it, is called, "the emancipation of woman."

But after all these years of laborious work have we well succeeded in this woman's reform? No. Indeed, if you take away the older education, which did not always assist in her moral reconstruction, and all that little progress which is the necessary result of general social advancement, the true and right benefits that ought to accrue to her from her emancipation have vanished. On account of her delicate temperament, her sensibility, her flexibility of will, her pliability of desires, and her own spirit of self abnegation, she has too much of it ; has had too much of the kind of education that her surroundings give. Take as a proof the Spartan virgins who obeyed the laws of Lycurgus, and in the circus exercised themselves naked in contests with the future victors of Greece, for the sake of taking them from the perils of effeminacy and intemperance. Take as a proof the chaste matrons of the brave, but not luxurious, primitive Roman Republic, in the midst of the very great corruption of the women of surrounding lands. I could also speak of the Indian woman educated to the sacrifice of her life on the tomb of her husband, or of the Moslem woman, the poor yet contented slave of virile egotism. Woman is morally, has always been and always will be, that which man makes her.

Is it then because we have not well succeeded in their moral reform that she is, at least in general, a half century behind in civil progress ? I believe because there has been so much written and not always well, practically what is written, has become almost evil. I believe the practical errors committed in her education can be reduced to three heads.

1st. A sordid education, superficial and romantic. When one speaks of woman's emancipation he justly thinks of more cultivation of the intellect. But how has this principle been put into practice? With a phenomenal niggardliness.

There are very few schools for females and attendance upon them is not obligatory. For this reason the greater part of them are, even today, unable to write their own name. This will appear strange to those who live at a distance from these poor people. But it will not seem so to those who, in a fraternal manner, have reached out their hands to assist in encouraging these daughters of Italy, and in elevating them to the height of true character and personal dignity. The schools are for the upper class—the aristocracy, while it would be impudence for the daughters of the common people to attend them. These daughters are born in the fields, and from the age of ten years they bear burdens along with the father and mother, or dig up the land. The snow falls in the month of January, the sun of August sends down his burning rays, but these girls live on, strong, stout limbed, robust, indifferent to cold and heat, and always contented. From six o'clock in the morning to seven in the evening they always find their place in the field, or they are carrying on their heads heavy bundles of wood from the forest to sell for a few cents.

More grevious still is the lot of those poor unfortunate ones who, not having a piece of land of their own to cultivate, are employed by cruel proprietors. From an hour before sunrise to an hour after sunset they labor, being paid at night only a nickel, a piece of black bread the dogs would not eat, and a bit of onion. And yet they too are always contented and happy—happy because they

verily are not conscious that there may be happiness and sorrow. Thev have the animal sensibilities. They sing for joy; they cry with pain. One can say they are joyful without comprehending happiness, and they suffer without comprehending sorrow. Some of the daughters of the artisans, for the purpose of distinguishing them from the farming class, are sent to school from the time they are small children until they are twelve or fourteen years of age. Then they are marked for their social position.

Do you believe the ability to read and write a very little is a sufficient education? Can you hope for nobility of intellect and heart from that? There is a need of something else. In the first place is it a small matter that in the three or four primary grades the girls are taught little more than to count on their fingers, to scrawl a little letter in poor language and with worse orthography, and to know that somebody was saved from the universal deluge? Is it a small matter that the schools often, yes, almost always, by encouraging them serve to confirm old follies and superstitions that could generally be learned from the grandmother on the long winter evenings, and which it were better if they were never learned at all?

What helpful advice do these schools give girls for social life? None. The education is poor in itself, mechanical and of too brief duration, without responsibility, centering about things of little use, and given by very poor and unlearned teachers; respectable, it is true, but who are almost never mothers of families, and therefore guides of little practical value to the young girls who exactly at this time of life and education begin to open their eyes to visions of real life. These teachers are necessarily of little practical worth to educate the heart, which in the school ought to receive not less than the brain.

Happy are those girls who, having completed the three or four primary grades, can give themselves the luxury of remaining in their own homes under the eyes of mothers intelligent and good, preparing themselves to fulfill the duties of wives and mothers! But what!—this is an exclamation that proceeds from good intention,—but what is the fact? Are they daughters of the country people? These have never seen the walls of a school. Are they the daughters of artisans? Who are their mothers, and what education have they received? They have drunk in of the same principles which the daughters are now being taught, and hence little or nothing can be hoped from them. Do they belong to the upper class, the aristocracy? Have they then mothers? From the nurse they pass into the hands of the governess, while they only find their mothers when they are in a school of perfidious example, dragging to suffocation the chaste flower of innocence in the theatre, the ball room, or the masquerade, teaching to coquette, to please, to make conquests.

Not a few girls, even in Italy, go to fill the offices, laboratories and warehouses. If these places were kept by wise persons who know their mission, almost motherly, they could give a better direction to the character of those thousands of pupils, and so while they receive material advantages for themselves they could and ought to render grand moral service to the pupils, the family and to society. But instead there are few if there are any, exceptions, who care for anything else than to exhaust the intelligence and strength of their employees for their own personal profit. Without removing the causes of immorality that are inevitable in the grouping together of heterogeneous characters, principles and tendencies, they oftentimes authorize the evil by their own example, and even sometimes make themselves go betweens for their corruption. What can you hope for the family and for society from such germs?

Granted that, beyond the four or five primary grades in some city schools, many girls have the comfort of devoting themselves to more intellectual development; even this, with few exceptions, is always frivolous. Indeed, if they do continue in school, the multiplicity of things taught makes the intellect, so to speak, fragmentary, and the mind resembles a little bazaar where the wares, or rather their vender, are

mixed up together good and bad. Or if they continue their education in the heart of the family, it consists of journals of fashions, illustrated reviews and romances. And so the educators make the pupils like themselves. Hence this phalanx of little romantic heads dreams always of strange adventures of love; of riches; of fantastic voyages; of unheard of surprises; of mystic revelry. Or, if instead of this poisonous literature, they take into their hands that prepared for women by so many modern teachers, what is most frequently studied? Nothing other than the art of pleasing; of deception; of arousing the passions. The pupils are taught that their physical beauty is the sole cause of their happiness for themselves and others. Such teachings, by making vain and frivilous the already corrupt nature, which suffers in its every virtue, and naturally, of course, in its weakened intellect, weakens also the heart and the will.

I have not spoken of that army of girls taught by nuns, or educated in boarding schools, which, like hot-house plants when brought into the free air, wither and lose all their grace. But how can you hope that nuns, who from their earliest years have deserted the family with its joys and sorrows, and therefore have had no part in its government, or in its cares multiplied and delicate, can give right precepts of life to those poor girls who must become the future founders of new families? I do not here speak of the education, scientific and literary, of the convents—sordid, antique, false, corrupting more than educating the mind. I do not here speak of the foolish habits that are contracted in the convents, nor of the danger, physical and moral, of that monotonous life without air and without life. These girls, having come out of the convents, must practice a profession that they have never learned. They must fulfill the duties of wives and mothers whilst they have only learned to do the duties of nuns

Behold the emancipated education of the greater part of Italian girls! Forbid that it would make us believe that woman is incapable of more elevated culture, incapable of rising from the stubble of an education by puppets. History has furnished us many examples of women who have, by extraordinary force of will and height of genius, made illustrious both their own name and the name of their country. This proves to us that even if woman will never, perhaps conveniently, follow some professions and lay done parliamentary rules to guide the political parties of her own country, too much abused by the masculine sex, she is capable, very capable, of more solid instruction, of an education more elevated and pure. It proves that she can live in harmony with her own times and not be always a representative of remote ages—a musty thing among new merchandise.

It is said that the woman is the companion of the man. But in order that she may be truly so, it is necessary that she comprehend him. And in order to comprehend him she must have like inspirations and education. Let us provide for the greater development of her intelligence, an instruction that is proportionate to her social position, neither frivolous, antique nor anti-progressive. Let us stop the current of her demoralization, the fruit of a civilization sensual, egotistic and ridiculous, whether she be corrupted by an old or by a modern system. This work of emancipation will be real in just so far as it draws woman out of the ignorance to which she has been condemned by the barbarity of both savage and civilized peoples. It will be real in just so far as it releases her from the dominion of sentiment to which virile egotism has condemned her, and gives her moral beauty and social position.

2nd. Superstition, in the bondage of which she has been held both by old and by new agents. I do not speak of religion, which is necessary to the learned and to the ignorant, to the man no less than to the woman. Religion is love for Divinity united to an honest and pure life, which is inspired and governed, indeed is produced, by it. Superstition has nothing to do with religion except as it defiles it and makes it fruitless for the benefit of a class; makes religion practically useless, indeed hurtful. If

the woman had more cultivation in the true sense of the word she could for herself discriminate betw. en religion and superstition and emancipate herself from the latter. But not being thoroughly educated, or being badly educated by evil principles drunk in in early years, she remains superstitious. As in literature she prefers romance so in religion she prefers symbols to the profound sentiments of love and duty. For this reason, instead of making herself submissive to God and His precepts, she makes herself submissive to the priest and his intrigues. Directly or indirectly the priest is almost always the one who directs the motives of her heart, who clips the wings of her intelligence, who dictates the rules of life respecting her husband, and instills into chil-ren an education that makes them little slaves of the mother church. The priest puts himself in the place of God He makes the women believe that first to him and then to their husbands, they ought to render obedience. And in order to rivet more firmly the chain which he himself has made, from beginning to end, he takes advantages of her credulity and of her delicate feelings and incites a thousand fears of Hell and the devil, by which she becomes imbecile.

This evil is very grievous in itself, but it is made more so by the deplorable effects it produces in the family, It is rarely the case today that a man thinks in religious matters exactly as his wife. And behold, here is a dualism! If the husband is intolerant, there is a perpetual dissension that destroys the peace and prosperity of the family—a failure of reciprocal esteem and affection. If on the other hand, the husband is tolerant, there will be ruinous attrition, perhaps hidden but always there, and always sufficient to destroy the harmony in the government of the children. When this is lacking they grow into suspicion and doubt. And these are precisely the two elements that retard, if they do not render utterly impossible, the formation of moral character.

If we analyze the moral evils, and they are not few, which are today destroying our society, we find the roots of almost all of them in religious superstition. If we abandon the woman to that superstition, we will always have the roots of damage, May the woman be religious in the true sense of the word, but not superstitious? May she love and obey God, our rightful and natural law giver, but not the priest? May she govern her family according to the precepts of the gospel of Christ, but not according to the vile suggestions of the Confession? May the woman believe the luminous truth of Christianity, but not of fables invented to control her conscience and her purse? Unbelief and superstition alike lead far astray from true religion, because no matter how they differ they both destroy the mind and heart and lead them to immorality.

Finally another cause that stops the moral progress of woman, and destroys all the benefits she obtains from her emancipation, is the conduct of men toward her. Man, in comparison with woman, the weak sex, has been called the strong sex; I have thought, sometimes, that with more justice he could be called the *vile* sex. Woman is weak by nature, and this is a strong reason why man should use his power for defending this weak companion of his life from the perils of social degradation. Does he do this? No. On the contrary he employs all the strength of his manhood in misusing feminine weakness and dragging woman down by the force of his masculine will. He studies her motions, her countenance, almost every hour of her life, to catch the most opportune moment to make her fall, moment in which external circumstances physical and moral, makes her an easy prey.

Some have said and written that it is a mistake to have a system of education in which our girls are watched with excessive caution by parents, or by others who fill their place, making exceptions of the girls who go to the laboratories, but not wholly; the others are never left alone, but are everywhere accompanied by parents or chaperons. This leaves them no opportunity to form their personal character, much less to choose a certain rule of conduct. Exposure to the perils of life teaches how to live, tempers the character, and renders the girls less

susceptible of falling. Living under that surveillance they fail when by some circumstance, seen or unforseen, it is taken away, and either the reins of passion, held in by reason of that surveillance, are set free, like ex-collegiates, or else the girls find themselves confused and without resource of conduct in the perils they meet, and end by sending their feet into fault, the greater part remaining in disgrace all the rest of their life. Today we see many sad examples of girls falling in the very flower of their youth. Becoming distrustful through inordinate ambition, allured by a life happy in appearance because loose and independent, when they do not fall into the hands of individuals who suck drop by drop both their vitality and the profits of their sinful market, they give themselves, without affection, to the first purchasers of their beauty, only to end in a hospital bed, or in the most shameful of situations, despoiled of their fresh and beautiful features, while they might have been good wives and happy mothers of families. Let us lead our girls to live as free as the English and American and we will not have eighty per cent. of our women conduct themselves reprehensibly and deplorably.

Another obstacle to this reform in education is, to call it by its right name, the cowardice of men. In England, and here in America, it is is rarely the case that a young libertine insults a girl who goes into the street alone; besides, the laws punish such offenses very severely. But in Italy, where we boast a more ancient civilization, it is a rare case that a girl found alone on the street is not molested by satyrs of all ages and conditions. Sometimes, with a manner absolutely bold and vulgar, they place simple and honest young girls on a level with public prostitutes. Sometimes they use carefully studied snares until they dog those unhappy girls to dishonor. Have you ever studied, even superficially, the history of this special form of crime? In ninety-nine cases out of a hundred it begins with the baseness of a man who, after he obtains the satisfaction of his caprice, abandons his victim in dishonor. Today marriage is regarded by our youth as a burden, very heavy and absolutely intolerable. Therefore our little satyrs, our wandering knights of every condition, not desiring a family flee from every tie and seek only to gratify their sinful lust. Their conscience is not troublod by small reformers. They do not care what seeds they sow in their path. They care nothing for the poor, dishonored girl that is cast on the street as food for other famishing dogs of sensualism. Sometimes the wife does not receive much better treatment. Marriage, on the part of man, has become a mere speculation. Sometimes he secures by it the female slave of which he has need. The poor woman finds herself bound to a man who does not love nor care for her, a man who makes little of her companionship when he goes for a walk or to places of amusement, who makes little of communicating to her all those private affairs that constitute part of the married life. He makes little of educating her to his own ideas, and so securing a unison of moral life, so necessary to the family. I will not stop to speak of the consequences of such treatment. You know almost all of them. But the most prominent is the multiplied disorders in our families, which for the most part resemble cages of beast of different natures. Under such circumstances one is led to inquire if marriage may not be more of an evil than a good.

I will conclude with the observation that there seems to me to be a contradiction between the theory and practice. If the emancipation of woman means that she is to be made the docile instrument of man's brutal passion, it fails of the ideals. It appears to me that all that has been done from the beginning of the century until the present has only developed and perfected such teachers of beautiful women as Rousseau treats of in his autobiographical memoirs. The results certainly do not differ. The idea is fixed in my mind that either the woman must emancipate herself by her self reconquering the rights that concern her in civil society, notwithstanding the opposition of men, appropriating all the facilities progress concedes her, or else

if the first steps must be taken by man, we must emancipate the man himself from those brutal and absorbing passions—egotism and sensuality.

Colporteur Work Among the Italians.

By John Brooks, a Colporteur.

COLPORTEUR work, the sale and distribution of the Scriptures, tracts and religious books, is not sufficiently appreciated by the church in general, and is yet far from the utmost of its possibilities.

God gave the world the printing press that it might be a potent force in the world's evangelization; that the gospel message might be placed in visible portable form. Through the printed page is conveyed to men the "Word of God, which is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Thus the thoughts of God are brought to human hearts, revolutionizing and transforming the lives and destiny of individuals and nations. The power of printed thought was illustrated in the period of the Reformation. The appetite for literature is almost universal; the number of periodicals almost incalculable, reaching us everywhere and in many forms.

In accordance with the divine plan, the tide of immigration is bringing the Italian to our shores in large numbers; and in Pittsburgh alone it is estimated that the Italian population exceeds twenty thousand. Born in a land where education is in a backward condition and subject to the retarding influences of the Romanish church, he comes to us in the shackles of ignorance. His employment is chiefly that of hard labor—grading, digging, constructing our railroads, but sometimes he is employed at organ grinding and selling fruit.

The Italian, as do many of the foreigners of other nationalities, lives in over-crowded, squalid quarters, and his food is frequently deficient in the elements of a wholesome diet. His sense of order and cleanliness needs much culture. He uses a considerable portion of his leisure time in smoking card-playing and beer-drinking. There is an observable intensity in his emotional and social susceptibilities, and this should be turned to account in our efforts to evangelize him.

While many are unable to read, those who can thus use their leisure time manifest a hunger for books and papers. We should satisfy this hunger with the story of Jesus in his love, sympathy and power to save, and furthermore with all that is true, beautiful and good in literature. The illiterate have the opportunity of learning to read and write in the evening schools carried on by the churches in many of our large cities and towns.

There is urgent need of colporteurs among the Italians. The command of the Master, "Go teach,," etc., is uncompromising and absolute. With hearts filled with love, let us apply the means and agencies God has given us. Any wishing to do work of this kind can procure tracts for distribution from Mr. D. T. Reed, 224 Sixth St, Pittsburgh, Penna. Enclose stamps to cover the amount of order. He can also furnish tracts for other foreigners. The American Bible Society of New York can furnish Italian Bibles and Testaments, the latter being 10 cts per copy.

The mission in Pittsburgh has an Italian Psalm book which anyone wishing to start a mission might have copied for use in the work. The tunes are in an Italian hymn book, which can be procured for 13 cents. Mr. Giovanni Fortunato, of 616 North Ave, Allegheny, Pa., would be glad to give any information in his power, relative to starting a work similiar to that in Pittsburgh.

The Sacrifice of Praise.

WHOSO offereth the sacrifice of thanksgiving glorifieth me. Ps. 50:23.

Mrs. Richard Dean sat in her pretty library, with books on the table near her, and a Bible on her lap, for she was there with the purpose of planning and preparing for the Home Mission Praise and Thank Offering Service. She was a beautiful picture of the young American matron of high intellectual type. She was thinking of her past life, how selfish and worldly it had been, until a few months ago when had come the awakening to soul and to conscience. There passed in review before her scenes of her happy childhood and youth. She remembered the Sabbath when she joined the church and took upon herself solemn vows and obligations as a follower af Christ. She recalled the admonition which her father had given her on that day, and which had been repeated by both parents when dying: "Be thou faithful unto death, and I will give thee a crown of life."

Then had come boarding-school life and college days, those days full of ambitious, intellectual strife and careless, youthful companionships. How she broadened, deepened, advanced in every way but the spiritual—neglecting prayer, Bible study, religious service, finding her chief enjoyment in other things. Her marriage followed, and entrance upon still deeper, happier experiences. How her proud spirit had reveled in the social prestige and leadership that had been so easily won! How she and her husband had become more and more worldly, their home unsanctified by the voice of prayer and praise, their Sabbaths secularized and made holidays, not holy days! She remembered the unrest, the unhappiness that had crept in, the social strife, the hardness, the selfishness of character that had grown apace; as she mused, her heart gave a deep throb of thankfulness that God had not permitted her to go on in this way unchecked. The change in the current of her life had come about from a seemingly simple incident. It had occurred at the monthly missionary meeting, which, obeying a sudden impulse, she had attended. How distinctly the scene stood out! The meeting was drawing to a close. The pleasant lecture room was well filled. She recalled, that as the president arose to conclude the meeting her pale face gave evidence of unusual intensity of feeling. "I have been your president," she said, "for a number of years, each year feeling that I ought to resign the office to some younger person, yet each year yielding to your urgent solicitation, and accepting the trust. But the time has come when I can no longer serve. During the past winter, as you know, my health has been declining. You need a younger and stronger woman in my place.

"In resigning, will you permit me to speak very plainly, especially to you, the younger members of the society? We officers are, most of us, gray-haired veterans. Who will take our places? I appeal to you, college-bred women with trained minds, will you not bring them to the altar of Christian service? You, women with social experience and tact, we need your leadership for the cause of Christ. You, women of wealth, we need your money. You, women gifted with abounding health, we need your strength. Born and bred in a Christian land, reared by Christian parents, nourished in Christian churches and schools, how do we all owe our every talent, our every gift to Christ! May God forgive us for our ingratitude and indifference!

"I beg that each of you will unite your prayers with mine, asking God to show us our own faults, shortcomings and sins, and then to fill us with His own power for service, choosing and calling us to the places for which He has fitted us."

Very vividly did Mrs. Dean recall how the evident frailty of the beloved officer, her deep earnestness and unassuming manner, brought every listener into a sympathetic attitude of mind. But for her, Alice Dean, the words had an import whose signif-

icance was startling; and when she went from the place she endeavored in vain to throw off the impression. It did not seem possible that so small a circumstance should have fastened itself with such a strong grasp upon her life. Her usual pleasures had no longer the same zest; she wondered that they should have ever seemed satisfying.

How grateful was she now that during the following days, she had at last listened to the still, small voice of the Holy Spirit. convicting her of the sins of disloyalty and unfaithfulness! She had robbed God, bringing reproach upon His name and cause! Then had come repentance, and the renewal of her vows. She recalled the difficulties that at first had beset her path in the new life. How she had shrunk, when urged to become the president of the Home Missionary Society, feeling her unworthiness, but had accepted, remembering Christ's word to Peter. She would prove her love by accepting the commission! What joy of communion had followed!

Mr. Dean had been led into deep sympathy and accord with herself in the new life of consecration. Now the family altar had been established in their home. "Oh, that men would praise the Lord for His goodness and His wonderful works to the children of men!" she exclaimed in a joyous climax of feeling, and this brought her back to the task before her, the planning of the Praise Service.

"Praise is the one thing that we can really give to God; for service we are promised a reward; in petition, we ask God to give to us, but *in praise we give to Him.*"

These were the words of a writer whose book lay beside her. She took up the little volume again; her face lighted up as she read: "National and ecclesiastical ritual meet in Psalm LXVIII. This is one of the masterpieces of the world's lyrics; even in the diluted English version it is difficult to read this mighty marching song without the feet longing to tramp and the hands to wave. * * * It is a Processional Hymn, and it breathes the spirit of triumphal procession into its survey of *past, present and future.* * * * The *past* is the procession of Jehovah through the wilderness with Sinai trembling at His presence, while His delivered people grow into prosperous families, and the gracious rain of manna plentifully provides for the weary journeyings. The conquest is a triumphal march from Bashan to Zion; Jehovah gives the word of advance, and in the next line, women's voices are crying the tidings of victory. If there be stages in this contest, snatches of victory songs are the only tokens, and the whole past becomes one stride of advance.

Here is now a partial change of rhythm; God appears as a God of the *present* moment, daily bearing His people's burdens; and the procession of the day is pictured—singers, dancers, the tribes in their order of march. The *future* is seen as a procession of the nations, under their symbolic forms hastening to the temple of the God who has scattered the people that delight in wars. And the final note echoes the conception of Moses' Song, by which the God of Israel is seen riding in triumphal procession in the heavens on high, with the excellency of the skies for his attendant pomp."

Even while she was reading these words there flashed through her mind the plan for the Praise and Thank Offering Service.

"I will go and talk it over with our pastor," she exclaimed. She found him in his study, and at once made known her errand.

"I have come to consult you about our Home Mission Praise and Thank Offering Meeting, to submit a plan that has come to my mind. Let me read the words that suggested it." Then eagerly: "Couldn't we women have our Praise Service form a part of one that would include the Young People's Society, Men's League, Children's Bands, and in fact, all the regular organizations of the church, at some Sabbath service? Could we not introduce something of the impressiveness of the Old Hebrew services, with their choruses and processions, reviews of past, present and future, and praises of Jehovah?"

The minister's eyes kindled; he listened carefully to all that his visitor had to suggest; together they outlined a program, and

formed plans which he promised to present to the various organizations of the church.

On the next Sabbath he spoke on the nature of acceptable praise and thanksgiving, and the Christian's privileges and obligations to regard them, and unfolded the plan for a Praise Service on Thanksgiving Day in which the whole congregation should join, each organization making a distinct offering. His leadership and endorsement evoked a hearty response.

On the appointed day everything was in readiness for the Praise and Thank Offering Service, for there had been forethought, prayer, careful preparation, cordial co operation, and united effort.

The introductory services had been arranged as a processional. The members of the various societies and organizations assembled in the lecture room, and at the appointed time proceeded, two and two, into the auditorium, each detachment led by its respective officers, passing down one aisle and up another, singing a stirring and suitable hymn, in which the choir joined. When all had taken their places, still standing, the assembled congregation also rose, and together they joined in the ever-impressive strains of the Doxology "Praise God." The order of exercise had been so arranged that one part succeeded another with spirit and enthusiasm. Prayer and anthem followed invocation and Psalm (the 68th) and these in turn led to a survey of the past, present and future of Christian missions in America, after which each organization cited in turn some reason for praise as shown in their experiences during their year's work. Then one by one, the representatives of each organization advanced to a table in front of the pulpit, depositing an offering, and repeating a text at the same time, which was again repeated by the pastor, that all might hear. The baskets were then passed by the ushers in order that all the assembled friends might have the privilege of adding their gifts, which were dedicated by prayer to the great cause of Home Missions.

As they left the church, Mrs. Dean walked down the aisle with the friend whose words had been instrumental in awakening her conscience. The elder woman leaned upon the arm of the younger, and whispered gratefully: Let everything that hath breath praise the Lord."—*The Home Mission Monthly.*

How Our Freedmen's Missions Help Themselves.

By Rev. R. W. McGranahan.

"WHAT is the progress towards a self-supporting church in our Freedmen's Mission" is a question that is frequently asked. Self help in any mission is one of the most important means of development and at the same time one of the strongest evidences of substantial progress. My purpose is to state to the readers of the Magazine some facts in this line about the missions with which I am directly connected. Concerning what is being done in this direction in the Virginia and North Carolina missions I am not so familiar, but have no doubt that as favorable a showing could be made.

CONTRIBUTIONS.

The aggregate of $3,959, contributions from the colored churches, making an average of $4.67 per member, only partially represents the direct gifts to the Lord's work, as every church has a school connected with it and much is given towards the supplying of special needs in the schools not included in the reported contributions. In this way many of the stations have secured pianos, organs, stoves, furnaces and even buildings. All the incidental and school expenses are paid by the congrega-

Canton Bend Mission, valued at $700, costing the Board $300.

tion as far as possible, and any one having anything to do with church finances knows that is no inconsiderable amount. The mission Sabbath-school connected with each station requires no small amount to keep it supplied with literature.

Three years ago the older congregations, Athens, Miller's Ferry, Camden, and Prairie began raising a part of their pastors' salary. The first year they each gave $50, expecting to increase it $50 each year. The failure of crops, sometimes partial and at other times almost total, has prevented the increase as planned, but they have all kept up the $50 a year, and Miller's Ferry last year gave $175 for this purpose. Ultimate self support of the congregations is constantly kept before the people.

Besides the above, the contributions to the boards have always been liberal, some of the congregations paying the entire quota. The progress towards self support of the congregations is encouraging and ultimately they will be self-supporting, but as the schools enlarge and become more efficient they must become more and more expensive.

BUILDINGS.

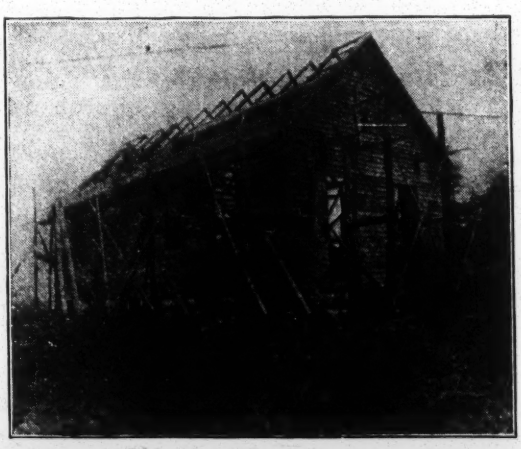
The value of the property at many of the stations by no means tallies with their cost to the church. Some of the buildings have not cost the Board a cent and others have cost only a fraction of their real value.

Miller's Ferry was pioneer in this line. When their building went up in flames in 1895, the work of an incendiary, the people went to work with a will, giving money and especially their labor in converting the timber that stood around into lumber for the building, until a building that would have cost between $2,000 and $3,000 was completed at the cost of only $600 to the Board. The story of the erection of that building, the sacrifices, the women and children caring for the crop that the men might work on the building, the worshipping under the friendly branches of the great oak that is now historic in that mission, is a story of a heroism like that which the Jews displayed under Ezra and Nehemiah. This beginning of self help has been followed constantly at this station. A girls' dormitory and laundry and a boys' dormitory and printing office have all been built without cost to the Board, and a carpenter shop is now being put up in the same way.

At Canton Bend the three buildings which would cost not less than $1300, if put up by contract, have cost the church less than half that amount, as all the work has been done by Prof. J. N. Cotton, the principal.

At Camden last year the people contributed in work and money a large part of the cost of a building now used as a girls' dormitory, the Women's Board supplying the balance.

Prairie has on hands quite a sum of



New building at Midway, Ala.—built by the people and donated to our Board. See page 34 of the September Magazine.

Map of Our Freedmen's Missions.

money which they have contributed for a much needed dormitory, and which they will erect as soon as sufficient funds are in sight. Who will help them?

At Midway the people provided a school building entire on the condition that the Board would open a mission. This mission was opened last year with good results. A new station will be opened in October at Kimbrough on the same conditions as Midway.

SPECIAL.

The helping of needy and worthy young men and women is a constant opportunity open to the workers in the missions for which help is given and none ever hear of it Scores of promising lives owe all they are to such timely help wisely given.

While the Missionary societies consider this month the work among the Freedmen, let it be remembered that those who are so generously helped are not ungrateful and that they are doing much with very limited means to help themselves.

The Bible Which No One Can Read.

LET ME begin with three questions: Do you know the name of the first Englishman who ever subscribed to foreign missions? It was Sir Walter Raleigh, one of the most distinguished and fascinating figures at the Court of Queen Elizabeth. We all remember his gallantry and his adventures. He introduced into England two products of America which have been growing more and more popular ever since—I mean potatoes and tobacco; both these we owe to Sir Walter Raleigh. And the first missionary subscription given by an Englishman came from his purse; he contributed a hundred pounds—a generous sum in those days—to the Company which founded the colony of Virginia, "for the propagation of the Christian Religion in that

settlement."

Secondly, do you know who founded the earliest English Missionary Society? It was Oliver Cromwell; through him was established the first of three successive societies which had borne the initials "S. P. G."

One question more: do you know who was the first genuine English missionary to the heathen, at any rate since the Reformation? It was John Eliot, a Cambridge scholar who in 1631 crossed the Atlantic in the wake of the Pilgrim Fathers, who sailed eleven years earlier in the *Mayflower* to sow the seed of the United States of America. John Eliot was for sixty years a minister of the village of Roxbury, now a suburb of Boston. But the forests of Massachusetts were then peopled by tribes of red men; and among these he also labored with a devotion and success which earned for him the title of the Apostle of the Indians. He mastered and reduced to writing their language, and then translated into it the whole Bible, We can hardly imagine the enormous difficulty of his task; but you may guess what it was like, if I print here one word of this Indian language, simply meaning "catechism":—

Kummogokdonattoottammoctiteaongannunnonash.

Yet by living out his own motto, "Prayer and pains, through faith in Jesus Christ, will do anything," Eliot was able to complete his version of the whole Bible, which was published in 1661. This was the first Bible ever printed on the American Continent He lived long enough to see a second and revised edition through the press in 1685, when he was over eighty years of age. The heavy expenses of both editions were defrayed mainly by the "S. P. G." in England. He also published tracts, religious works, psalms, hymns, a primer, and a grammar, all in the Indian language. As he lay dying in 1690 he could say, "My understanding fails me, my memory fails me, and my utterance fails; but I thank God my charity holds out still; I find that rather grows than fails!"

It is strange and pathetic that soon afterwards not only his Indian converts but that Indian race itself began to dwindle and vanish away. Since the middle of this century there has not been a man on the face of the earth able to read John Eliot's Bible. Although 3,000 copies of it were printed, fewer than a hundred copies are now known to exist. They fetch high prices, as much as £100 being paid for so curious a volume. I have heard of a school-boy who experienced great trials in learning two dead languages—Latin and Greek. "Dead!" he grumbled; "if they are dead they ought to be buried." The language of the Massachusetts Indians is buried out of sight. The tribes who once spoke it, the thousands of Christian converts who learned to read it, have departed and left no descendants. But if we are tempted to ask, when we open John Eliot's Bible, "Why was this waste?" a Divine voice answers that the spikenard of his labour was not wasted. It anointed those Indians, for whom Christ died, against the day of their own burial. The book can never guide another soul to the Saviour. As when the woman clothed with the sun fled into the wilderness, her man-child was caught up unto God and to His throne, so this book, having done its office on earth, is in a certain sense caught up unto God. In heaven it endureth forever in the hearts and memories of John Eliot's dusky disciples, who are transformed from savageness into sainthood, and redeemed from despairing into peace.—*The Bible Society Gleanings.*

The Halle Missionaries to Carey and Judson.

W. M. S PROGRAM FOR OCTOBER.

By Mary Gamertsfelder.

FROM the Foundation of Early European Societies for the Propagation of the Gospel to the Beginning of the Nineteenth Century Missions.

Eighteenth to the Nineteenth Century.

The Halle Missionaries.—As the great body of Protestants increased, the stress laid upon the doctrine of justification by faith was leaving the matter of the sanctification of the spirit insufficiently emphasized, which resulted in a moral degeneration in the disciples of Protestantism. But there were always individual Christians, like Arndt, Von Welz and Leibnitz, of the seventeenth century, who held sound notions of the importance of high standards of Christian life, until finally a great impulse was created in a movement against formalism, led by Philip Spenser (1635-1705) and August Francke (1663-1727.) This is called the Pietistic Movement. It began through the influence of Dr. Luetkens, the bosom friend of Francke, who was court chaplain to Friedrich IV. of Denmark, and he enlisted the king's interest to provide Christian education for his own subjects in the Danish colonies in India. Thus it finally came about that a German missionary of a Danish society, under an English government, was the pioneer translator of the Bible in India.

In India.—Previous to the work established by the Halle missionaries on the Tranquebar coast, there had been no organized effort against Hinduism as a religion. Christianity had been represented in a variety of ways, and rarely in such a manner as to make it, in its effects upon life, seem greatly superior to the prevalent faith. Yet some things had been achieved. Many thousands had received a new idea of God and His relation to the human race. A foothold had been made in many places for Christianity, and perhaps what was most important of all was that the Christian Church had discovered that, if India were ever to be taken for Christ, it must be by regular, systematic, organized effort that involved the Christian education of its youth through schools and the distribution of Christian literature.

The first two missionaries, Bartholomew Ziegenbalg and Henry Pluetschau, went out from the Halle Orphan House and were supported by German Christians, patronized by Friederich IV. of Denmark. This was the same house that in 1742 sent Muehlenberg and Brunnholz as missionaries to the Germans in America. Ziegenbalg and Pluetschau wisely devoted themselves to the acquisition of the Tamil, and the former made such proficiency that in three years he not only spoke the language, but was busy on a translation of the New Testament.

The Moravians.—It was from the Pietistic movement that the Moravian Church received its missionary call—a call so effective as to constitute its members to-day, in proportion to their numbers, with one missionary abroad to every fifty-eight church-members at home, leaders in missionary enterprises. In 1790, after nearly sixty years of missionary effort, the Moravians had twenty-five mission stations in five countries, each distant from the other.

In England.—In the second half of the eighteenth century, with the spirit of the Reformation chilled by rationalism in Germany and Holland, its fires smothered by the blood of the massacre of St. Bartholomew in 1572 and the general persecution of the Huguenots, with its power shorn of half its strength by discussions of Arianism, Socinianism, Antinomianism, and Calvinism in England, the spirit of apostolic missions in Western Europe gave faint

signs of life.

It was such a period, at an association of Baptist churches at Nottingham, England, in 1784, that a solemn agreement was made to pray that the Holy Spirit might be poured on the ministers in the churches, that souls might be converted and saints edified; and then followed the exhortation that petitions be offered for "the spread of the Gospel to the most distant parts of the habitable globe," with an invitation to other societies to unite in these petitions for one hour on the first Monday of every calendar month.

Only two years after the Nottingham meeting, a meeting was held in London by members of the Church of England to discuss the possibilities of carrying the Gospel to the heathen. Out of this effort rose the great missionary revival, whose tangible result was the formation of the Baptist Missionary Society at Kettering, Northamptonshire, in 1792, of which William Carey became the first Englishman to become a foreign missionary.

In Greenland.—This extensive region, northeast of North America, is inhabited by a peculiar race, evidently allied to the Mongolian family. They were living by hunting and fishing in a rather free and communistic fashion, in mud huts in winter and in skin tents in summer, when it was laid upon the heart of one individual, Hans Egede, who himself at first thought it so preposterous that it might be a temptation of the Evil One, to go to their relief and become the apostle of Greenland.

In Africa.—In answer to an appeal of Ziegenbalg, the Moravian missionary, Geo. Schmidt (1710-1786), a Bohemian who had already endured imprisonment for the Gospel's sake, went, in 1737, to South Africa, and started, with much opposition from the Boers, a school among the Bushmen. His enlightening and illuminating work for the poor Hottentots greatly incensed the Dutch government, who did not wish their slaves to be baptized. When they found that his converts were learning to read and to write, and to lead intelligent Christian lives, they sent the missionary home. But every day of his life for over forty years he prayed for his beloved Bushmen, and was at last found, like Livingstone, dead upon his knees. But his prayers were answered; and half a century afterward the Moravian Church resumed the mission, to find some faithful converts still of the pioneer missionary, among whom they planted a more successful work.

The Outlook.—Hope would have inspired the closing years of the eighteenth century, could it have been forseen that those were already born whose names would be blazoned high on the roll of missionary heroes, men upon whom early rested "the spirit of understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord." These were Henry Martyn (1781-1812), the Cambridge scholar and early missionary of the Church of England to India and Persia; Robert Morrison (1782-1833), to found missions in China; Adoniram Judson (1788-1849), the first American Baptist Missionary to Burmah; Robert Moffat (1795-1883), who at twenty-one began a half century's work in Africa, and John Williams (1796 1839), who was to represent the Congregational Church as the apostle of the islands of the South Seas, —names today of heroic memory.—*The Missionary Messenger.*

Editorial.

An October Garden.

In my Autumn garden I was fain
To mourn among my scattered roses;
Alas for that last rosebud which uncloses
To Autumn's languid sun and rain
When all the world is on the wane!
Which has not felt the sweet constraint of June,
Nor heard the nightingale in tune.

Broad-faced asters by my garden walk,
You are but coarse compared with roses;
More choice, more dear that rosebud which uncloses
Faint-scented, pinched, upon its stalk,
That least and last which cold winds balk;
A rose it is though least and last of all,
A rose to me though at the fall.

—CHRISTINA ROSSETTI.

This month there are several points of interest about our own missionaries which we wish to notice specially. Some of these make us glad, but not all. We read with sorrow of the death of Rev. Hanna Heshai, who was one of our faithful native ministers in Egypt. Those who knew him testify to his worth, and we feel warranted in believing that he is now one of that company who have the right to sing the new song to Him who redeemed them by His blood out of every kindred and tongue and people and nation.

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It is with regret also that we learn of Dr. V. M. Henry's forced return from that field in which he has done unselfish and untiring work. Disease of a serious nature has laid hold upon him, and only complete rest and special treatment have been thought availing for his cure. It must be a sore disappointment to this devoted physician that he has been obliged to leave Assiout at this time when his greatly desired Hospital has so recently seen completion. Let us hope that his health may be swiftly restored and that he may soon return to his loved labor. In his absence the work in the hospital will be carried on by Doctors Askren and A. W. Pollock.

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On October 18th, a party of missionaries is expected to sail. Rev. W. M. McKelvey with his wife, Misses Ella Gordon, Mary A. Lawrence, McCullough, Hamilton, McConnell and Mingen expect to go to India; while Rev. J. H. Boyd with his wife, Misses Boyd, Paden, Mitchell and Underwood have Egypt as their destination. Somewhat later in the Fall, it is hoped that Dr. and Mrs. Harvey will be able to return to their field of labor. We learn also that Rev. Ralph E. Carson, at one time connected with our Egyptian mission, but who was obliged, on account of ill-health, to abandon his work there, has, after a protracted sojourn in this country, become sufficiently restored to go back to the scene of his former efforts. We are glad that the long trial of his faith and patience is apparently at an end.

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The company of those expected to act as teachers in our Egyptian mission, who sailed from New York City in last July, arrived in safety at the journey's end, and the various members of the party will by this time no doubt be engaged in the desired work of instructing.

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Miss Grace Brown is now in the United States. Her address will be West Galway, New York.

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One pleasant item we take pleasure in reporting, and that is the wedding of Miss Jessie Hogg and Rev, W. L. McClenahan, on July 22d. Our readers will scarcely need to be told that both these friends have been associated with the United Presbyterian mission in Egypt. The Magazine sends them a salvo of good wishes.

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Professor S. I. Curtis writing not long ago in the Advance gives praise to our church's work. He says: "There are three fundamental principles which should be set before every mission: 1. The raising up of a native ministry. 2. The insistence that each church should support its own pastor. 3. The same measure of self-government as obtains in the home church, according to the polity under which it labors. In many respects the American mission of the United Presbyterian church in Egypt sheds abundant light on all these problems. Its methods and achievements are worthy of careful study."

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Next December we are expecting to study about our work in India, a work most successful amid great drawbacks. Let our societies make an honest effort to become familiar with the status of Christian affairs in that land of great promise and great dis-

couragement. It seems to be the opinion of those who know that much should be made of the missionary press in India. A recent writer on this point says: "In that land there are fifteen million readers today. And there are one million youths who are sent forth annually from the institutions of the land with an ability to read, some in English, but most in their vernaculars, and with an eagerness to seize upon and peruse anything that we may send forth from our mission presses. In the Tamil language alone there are two hundred and sixty thousand Protestant Christians; and of these more than fifty thousand can read; and they furnish a splendid constituency for the missionary writer. And gathered around every reading Christian there are ten non-Christians who have the ability and eagerness to read and study any Christian book or tract which we may present. These people have few, if any, books of their own; so that they are ever ready to read and enjoy our printed pages. The books which the Hindus have published in their vernaculars, and which alone are accessible to the people are low in their tone and debasing in their morality, even when they are not anti-Christian and infidel in their aim and spirit." The Presbyterian Foreign Board is making strenuous effort in this direction. We read that "in 1901 it printed at its presses in China, Persia, Syria, Mexico, Siam and Laos over 96,000,000 pages, at a total net cost to the Board of $6,500, or seven one-hundred thousandths of a cent a page." Read the Report of Foreign Missions to see what our own church is doing in this regard.

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Those friends who are going to do our work, to act as our proxies in lands beyond the sea—should they not be much in our thoughts and prayers? How little do those of that number who are new to the field really comprehend yet as to their undertaking? It is impossible for any of us who have not actually been upon the scene to fancy the true conditions. We may believe ourselves to be reasonably well-informed; but in the presence of fact we would find ourselves ignorant. Still, we ought to try as far as is possible to grasp the circumstances in which our missioners exist, and authentic information should receive our attention. Have you read "The Bishop's Conversion," by Ellen Blackmar Maxwell? We think that this must convey a very accurate picture of affairs in India; and while we were reading it, we could almost imagine, the names being changed, that we were conning the story of some of our own mission stations. Certain questions, which naturally arise in our minds, are answered in this volume, and we think it would be a profitable addition to a missionary library.

As for those laborers who have been on the field before, who know all the difficulties which they are returning to face, the church of God should lift the voice of prayer that their hearts may be made courageous, their intellects discerning, and their bodies strong.

Those who have been accustomed to attend the annual conventions will no doubt recall the face of Mrs. T. S. Stewart, a charter member of the W. G. M. S. and one who took much interest in all the concerns of that organization. The meeting in Xenia was destined to be the last at which she should ever be present; for she has been summoned, as we believe, to be a member of the Heavenly Assembly. We are not in the possession of any particulars with regard to her death, but we desire to express our regret at her loss.

Death has also cast his shadow across the hearts of two members of our Women's Board, for Mrs. Herron and Mrs. E. M. Hill have each lost a sister. We grieve to know of the sorrow of these friends, of the "loss in all familiar things," which they must be experiencing in these autumn days, so conducive to reminiscences. We can but commend them to the consolations of that God who is able to heal the broken heart.

"We weep because the night is long,
We laugh, for day shall rise,
We sing a slow contented song
And knock at Paradise.

Weeping we hold Him fast Who wept
For us—we hold Him fast;

And will not let Him go except
He bless us first or last."

Some of our readers may have seen Dr John G. Paton, the Venerable Paton, we may call him. It is sad to know that not long ago he nearly lost his life at the hands of savage cannibals on the island of Tanna. Two tribes were at war there, and during one of the battles the heroic missionary went on the field of action to do what he could in caring for the wounded. While engaged in this act of humanity, he drew upon himself a volley of spears from the enemy. But God was his shield, and the saintly man was immune from the deadly missiles. How dreadful a reflection it is that there are still regions where the heathen thus rage against those who would fain befriend them! But do we not behold with comparative equanimity crimes committed here in America which in God's sight may be just as gross as those of the cannibal, at which we shudder?

Dr. McGranahan in his article this month tells us just what we like to hear. It is encouraging to know that the work of the church for the Negroes has as one of its results their acquiring a spirit of true, not misguided, independence. Their endeavors to help themselves should be a stimulus to us to continue our aid to the mission.

It has given the Magazine sincere gratification to furnish its readers with so much information about the United Presbyterian mission among the Italians in Pittsburgh. And this we have been enabled to do through the kindness of friends connected with that enterprise. We believe this is the first time that this mission has had a place in the Magazine except in the reports appearing in the July issues; but our hope is that we shall often hear from it in the future. Rev. J. B. Fortunato has been desirous of placing before the United Presbyterian women his plea for the women of his own nation, some of whom have come to these Western shores and may, perhaps, fall under the influence of the Gospel as it is taught in the Mission of which we read this month. Our gratitude, as well as yours belongs to Miss Reed, Mr. Brooks, Mr. Fortunato, and also to Miss Bryan, who, though her name is not appended to any article, was, with Miss Reed, very instrumental in securing the material and in placing it in our hands in most satisfactory manuscript form.

Intelligence has just come that Dr. W. J. Reid, of Pittsburgh, passed away on the night of September 22nd. Thus disappears a figure prominent for many years in the United Presbyterian church, and great grief has fallen upon Mrs. Reid, Secretary of the Foreign Work of the W. G. M. S. We know not what to say, for words of consolation and sympathy are all of small avail; but we are sure that this bereft one will be remembered in many petitions to the source of all comfort.

Significant indeed is the statement that not a single school-house was erected in Porto Rico during the 400 years while Spain held sway. It is pleasing to learn that "since American occupation $200,000 has been expended for school houses, and 126 American and a large number of native teachers are employed. Already as many 40,000 scholars are said to speak English."

Have you placed your individual order or that of your society for Lux Christi with Miss Caughey? The price is fifty cents for a copy bound in boards; thirty cents for one bound in paper. Do you not think you will act wisely in following this course of study?

This month we publish part of the schedule of outlined topics for 1903. Six alternate months of the year are devoted to the consideration of those subjects which are of importance to us as presenting our denominational work. The other six months are given to the second year's course in the system of Union Mission Study. The pro-

grams for these latter meetings are composed of the themes suggested by Mrs. Mason in Lux Christi. We desire once more to direct attention to the fact that these lists of subjects under each month's topic are not designed to be used in their entirety. Each society is privileged and expected to select such proposed lines of investigation as may suit its constituents and its time limit. This has been said before, but perhaps it may do no harm to reiterate the statement.

"I know Thy bounty: where Thou givest much
Standing without, if any call Thee in
Thou givest more. Speak, then, O rich and strong!
Open, O happy young, ere yet the hand
Of Him that knocks, wearied at last, forbear;
The patient foot its thankless quest refrain,
The wounded heart forevermore withdraw!"

Programs for November and December.

NOVEMBER—SIXTH MISSION STUDY.

1. The Halle Missionaries.
2. Foundingof the great missionary societies.
3. Moderatism and the Re-action from it.
4. The Wesleys and Whitefield.
5. Moravian Missions.
6. Work among the American Indians. (a) Jonathan Edwards. (b) David Brainerd.
7. The disastrous introduction of the Opium trade.
8. Biographical Sketches, (a) William Carey, (b) Hans Egede, (c) Count Zinzendorf, (d) Henry Martyn.

At roll-call respond with lessons gleaned from the general survey of these mission studies.

DECEMBER—INDIA.

1. Give a list of our missionaries in India at present. State, if possible, the date of their entrance upon the work and their special location.
2. How may the home church best show its interest in foreign missions?
3. The Native Christians in India.
4. Sketch of Hannah Marshman.
5. The need of Christian literature in India.

At roll-call, respond with instances of the benefit India has received from Christianity. M. H. W.

Outlined Programs for 1903.

From these, the auxiliary societies may select such topics as best suit their abilities, tastes and needs.

JANUARY—THE DIM CENTURIES IN INDIA.

1. The Aryans and the Native Tribes of India.
2. The Rig-veda.
3. Contrast between Judaism and Hinduism.
4. The River and Mountains of India.
5. Pantheism and Polytheism.
6. The Great Epics of India. Comparison of these with the Iliad and the Nibelungenlied.
7. The Weakness and Strength of Buddhism.
8. What Influences have led to the Decadence of the Hindu People.
9. Hindu Symbols, Gods and Images.
10. Caste, the Supremacy of the Brahmans, and the Transmigration of the Soul, the Cardinal Points of Hinduism.
11. The Hindu Triad: Brahma, Vishnu, Siva, with the Incarnations of Vishnu.
12. Buddhist and Jain Architecture.

FEBRUARY—HOME MISSIONS; MINISTERIAL RELIEF; CHURCH EXTENSION; PARSONAGE WORK.

1. Why Should we Support Home Missions?
2. How is the W. G. M. S. helping this Important Cause?
3. The Qualifications of an Efficient Home Missionary.
4. Home Missions as a National and Denominational Safeguard.
5. Importance of Early Entrance upon Newly Opened Fields
6. The Claims of the Aged Minister.
7. Description of the Work of Ministerial Relief.
8. The Meaning of Church Extension.
9. What are the Methods Employed in Parsonage Work and to what Extent had this Branch Advanced in the last Reported Year?
10. The Effort our Church is Making to Evangelize the Italians and Poles in America.
11. The Value of the City Missionary.
12. The Necessity and Propriety of Educating the Young to Take an Intelligent Interest in Mission Work.
13. Give a list of the Parsonages Built by the W. G. M S.

MARCH—INDIA'S INVADERS.

1. Comparison between Buddhism and Christianity (Asoka and Constantine.)
2. The Parsis in India.
3. Islam, the Ideal and the Real.
4. Good and Evil Results of the Mohammedan Conquest. Famous Men and Women.
5. Comparison between the Reigns of Akbar the Great and Elizabeth of England.
6. Agra and the Taj Mahal; the Mughals as Builders.
7. Delbi, the Rome of India.
8. Christian English Statesmen of India.
9. Calcutta and Bombay, Cities of Recent Growth.
10. Lord Clive and Warren Hastings.
11. The Sikhs, Rajputs and Mahrattas.
12. The Sepoy Mutiny, Cawnpore and Lucknow.

APRIL—THE EGYPTIAN MISSION.

1. The Reasonableness of Christian Missions.
2. Which Departments of the Work in Egypt are under the control of the W. G. M. S?
3. Brief Biographical Sketches of Four of Our Own Missionaries.
4. Why Should Hospitals be Established?
5. The Missionary Press.
6. The Providence of God as Manifested in the United Presbyterian Mission in Egypt.
7. Financial Conditions.
8. Widening Prospects.

MAY—THE OFT-CONQUERED PEOPLE.

1. India's Great Famines and Plagues; their

Causes and Preventive Measures.
2. Comparison between the Pearl Mosque at Agra (Mohammedan), the Shwe Dagon at Rangoon (Buddhist), and the Great Pagoda of Tanjore (Hindu), and their Respective Worships.
3. Hindu Characteristics : Physical, Mental and Moral.
4. Famous Festivals and Pilgrimages.
5. Benares the Holy City and "Mother Gunga."
6. Animal and Plant Worship.
7. Every day life of English Residents.
8. Hindu and Mohammedan Social Customs : Marriage and Funeral Rites, etc.
9. Life Behind the Purdah or in the Zenana.
10. Village Life.
11. Indian Arts and Crafts.
12. The Attitude of the Indian Peoples toward their British Conquerors.

JUNE—NORTH AMERICAN INDIANS

1. The Crying Need.
2. The Missionaries Themselves : How Can we Help Them ?
3. The Effect of the Gospel upon the Indian.
4. In what ways is the Life of a Missionary to the Indians more Difficult than that of One to a Foreign Land? In what Ways is it less Severe?
5. Efforts being made by our Church Among the Sac and the Fox Indians.
6. The Best Methods of Encouraging the Spread of the Gospel among the Red Men.
7. How Best to send Missionary Boxes, and what should they contain for these Stations?
8. Peculiar Difficulties of the Indian Work and Plans for Combating Them.

MISSIONARY SOCIETY TOPICS FOR 1903.

JANUARY. The Dim Centuries in India.

FEBRUARY. Home Missions ; Ministerial Relief ; Church Extension ; Parsonage Work.

MARCH. India's Invaders.

APRIL. The Egyptian Mission.

MAY. The Oft-Conquered People.

JUNE. North American Indians.

JULY. The Invasion of Love.

AUGUST. Review of the Year's Work.

SEPTEMBER. A Century of Work for Women.

OCTOBER. Missions Among the Freedmen.

NOVEMBER. Forces of Darkness and Forces of Light.

DECEMBER. Our India Mission.

Thank-offering.

"Be glad to-day, dear heart, for all
Each season gives.
Let come what may to speed the fall —
The present lives.
No creature hath one reason why
A *thankless* day should hurry by."

"Every day is a Thanksgiving day, every morning a blessing of strength, every evening a bundle of mercies, every night a benediction of peace, for each of God's children !"

Words of Encouragement.

Last year fifty Presbyterials gave larger Thank-offerings than in 1900 and seventeen gave more than to the Twentieth Century offering in 1901.

Let every one of the 62 Presbyterials work to double the Thank-offering for May, 1903—our Twentieth Anniversary.

A Word to Workers.

God's people are always safe in undertaking any work for the Master upon which is written, "Thus saith the Lord."

SCRIPTURE AUTHORITY FOR SERVICE.

What saith the Lord to workers ?

1. *Study to show thyself approved unto God, a workman that needeth not to be ashamed* 2 Timothy 2:15. Work so that you need not be ashamed at the close of the year of what you have done for your missionary society and for God's cause.

2. *Neglect not the gift that is in thee.* 1 Timothy 4:14. You may have the gift of bringing others in to work for the Master. *Try and see and "try try again."*

3. *If any of you lack wisdom, let him ask of God that giveth to all men liberally and up-*

braideth not. James 1:5. You will need wisdom to know how to overcome difficulties that lie in the way of making your work a success. Remember that through you "Jesus is able to change stumbling blocks into stepping stones."

AUTHORITY FOR MEETING TOGETHER FOR COUNSEL.

Without counsel purposes are disappointed: but in the multitude of counsellors they are established. Prov. 15:22.

Where no counsel is the people fall; but in the multitude of counsellors there is safety. Prov. 11:14.

Call together all the women of your congregation. Tell them of the recommendation to double the membership of your societies, your contributions, your Thank-offerings and your subscriptions to the Magazines before the convention next May, —and counsel together as to the best methods of carrying out this recommendation of the Xenia convention.

AUTHORITY FOR BRINGING OTHERS INTO THE WORK.

Follow after the things wherewith one may edify another. Rom. 14:19.

Consider one another to provoke unto love and good works. Heb. 10:24.

Withhold not good from them to whom it is due when it is in the power of thine hand to do it. Proverbs 3:27.

It is in your power (with God's help), to interest the uninterested in missions, and is it not due them that you bring them into active service for the Master? Thus can you and they receive the rich promised blessings from God.

AUTHORITY FOR GIVING.

Freely ye have received, freely give. Matt. 10:8.

Give not grudgingly or of necessity; for the Lord loveth a cheerful giver. 2 Cor. 9:7.

The giving of earthly possessions, either property or money, is mentioned over two hundred times in the Bible. Prayer is mentioned only a few more times than giving. These "twin hand maidens' of the Lord are to be joined together in Christian worship and service.

Let a Korean Christian teach us how to give. When a larger sum than it seemed possible to raise was needed to build a new chapel at Seoul, the missionary asked, "Can you do it?" The reply of this converted heathen was, "Ask such questions as 'Can you do it?' about *men's* work, *but never about God's.*"

AUTHORITY FOR READING.

Paul's exhortation to Timothy was "*Give attendance to reading.*" 1 Tim. 4:13.

Add to your faith knowledge. 2 Peter 1:5.

My people are destroyed for lack of knowledge. Hosea 4:6.

Through lack of knowledge of missions God's people are often destroyed by ignorance and selfishness.

Prophecy: *Many shall run to and fro and knowledge shall be increased* Dan. 12:4.

Let many members of your societies be appointed to secure new members, increased contributions and Thank-offerings and subscriptions to the Women's and Juniors' Magazines and thus help to bring about the fulfilment of Daniel's prophecy.

CLOSING WORDS.

May the women of our churches, this year as never before, hear God speaking to them as to the children of Israel, *Go forward* Ex. 14:15. *I will meet with thee.* Ex. 30:36 *I will give unto each one of you according to your work* Rev. 2:23

Let the response be: *All that thou commandest us we will do and whithersoever thou sendest us we will go.* Joshua 1:16.

"Missionary enthusiasm is not merely confidence in God and in His word, but love for all mankind inspired by and touched with a Divine fire, and manifests itself in energy and efficacy."

A Message to the Women of the Church.

As long ago as 713 B. C. Isaiah wisely prophesied, "My people shall dwell in quiet resting places." Quiet resting times for God's children met the hearty approval of Christ, for in taking cognizance of the toils and weariness of the disciples, one day at Capernaum, He said, with tender compassion, "Come ye yourselves apart and rest

awhile." Mark 6:31. To many weary toilers in the Lord's vineyard Christ said during the hot days of the past two months, "Come ye apart and rest awhile." Large numbers of the active workers (some of whom, like the disciples, found little leisure even so much as to eat) accepted the invitation of the Master, turned aside from their busy lives and enjoyed a quiet resting time. But it must be remembered that Christ limited His invitation in saying, "Rest awhile" —rest so as to get breath and then go to work again.

No doubt, for many of the active workers in our missionary societies the resting time for this year is now over. We trust all are the better prepared to enter upon an active campaign for missions in the future. As but eight months intervene between this and the date for observing the Twentieth Anniversary of our Women's General Missionary Society it will be necessary for the officers of Presbyterial and congregational societies to "be up and doing" without delay. In the August Magazine will be found an article on the recommendation of the late Xenia convention to "aim to double the membership, the contributions, the Thank-offerings and the subscription to the Women's and Juniors' Missionary Magazines." In the September number will be found suggestions as how this can be done. Read these articles carefully and prayerfully and then resolve.

While I am but one,
I am one :
I cannot do everything,
But I can do something.
What I can do
I ought to do.
What I ought to do,
By the help of God,
I will do.

Thus you can have your societies enrolled in the list of those that are making earnest efforts to reach the "mark set before us."

In utilizing the methods suggested for your work do it in such a way as to not risk making them mere human helps. Do nothing to hinder the influences of the Holy Spirit who stands waiting to guide and direct all your plans. In preparing for future work believe fully these two truths:

1. Without me ye can do nothing. John 15:5.

2. With God all things are possible. Matthew 19:26.

Then and only then will success crown your efforts.

Yours truly

MARY CLOKEY PORTER,

15 Marshall Ave., Allegheny, Pa.

Foreign News Budget.

Egypt.

Mrs. Mary R Hart writes from Zagazig :

DEAR FRIENDS :—About fifteen months ago, one Sabbath morning, there came to Zagazig six men from a village some distance away. One of the number, who had been brought up in a Moslem town, and who knew nothing of Christian religion excepting the name alone, thought he would prefer to be a Moslem. When his friends heard of it they were very much disturbed. They tried to convince him that he was doing wrong, but he failed to see why any one should care to be a so-called Christian, and certain questions that he could not understand troubled him. They came here in search of more light. There was evidently a severe struggle going on within him, and it seemed at times that Satan enabled him to meet every argument in a way that satisfied himself. After a great deal of talking and discussing and reading he seemed a little more reconciled and promised to study his Bible, especially certain portions. There was nothing more that we could do but to pray for God's blessing upon the seed sown. We learned from time to time that he was faithful in his study of the word and also in his attendance on the service held in a town near to his. Finally on last Saturday he came asking to be admitted into the church. On account of his peculiarly trying circumstances, the session talked with him for a long while, but they found him prepared for the step which he was desiring to take, and also realizing what it would cost him. I felt that it was a real heart conversion and we trust that he may have strength to live the life of a Christian in the midst of his darkened surroundings.

India.

Miss Susie A. Young writes from Zafarwal :

Two incidents have lately come under my observation, which leads me to wonder why the heathen, seeing the fruit of their religions, do not cast them off in sheer disgust. Surely it is only because their eyes are so blinded that they cannot discern. A poor Meg woman had the plague last winter. She lived, but is a physical wreck, her mind being affected to some extent. Not long ago her husband left her, taking with him their two children. His purpose was to marry his sister-in-law, a widow. But he returned in a few days and agreed to take his wife back providing she would be satisfied to live with the second wife and "would not be angry with her." The woman accepted the terms. This occurred yesterday, but it is not too soon to predict what the outcome will be.

The other is of another plague victim who escaped death only to be a helpless invalid. After waiting months, hoping she would recover (but doing practically nothing for her) that arrangements for her engagement might be completed, the father despaired and cast off the child, saying he would never have anything more to do with her. She is now here with us, and we are doing what we can for her, but her case is not an encouraging one. Already she is learning of Christ, so her coming will not be in vain.

Mrs. Stewart writes of the closing of the Theological Seminary and of her work, teaching the wives of the students. She had just left Jhelum and was scarcely settled in Dharmsala when called upon to contribute for the Budget. As we are all interested in the teaching and training of young men and women for work among their own people, we are glad to have an account of the important work. Mrs. Stewart writes from Dharmsala, as follows :

The Theological Seminary closed the last of June with students' examinations. But I had decided that this year the wives could pass out without examinations or fuss of any kind, particularly as most of them are expected back next year. So we had the usual lessons up to the last, and they went away with their husbands, knowing a little more than when they came eight months ago, but I am afraid that missing the display and demonstration of an examination, they possibly felt a bit neglected. These people do so like what they call "raunak"—"fuss and feathers." But they all made progress, some of them very good progress indeed during their term of study. Most of them were only beginning to read; all of them but one have little children who interfere more or less with their mothers' lessons. The one who is free-handed is only a child herself, about fourteen years old, a good illustration of what young, unfettered girls can do before they are tied to the cares of motherhood. She learned well and easily, going twice through her First Reader, and half through the Second, and, with two others, reading through Mark's Gospel in Punjabi.

This work of teaching these few women, the wives of the students, may seem to some a small thing, but to me it seems most important, and the effort was made to impress upon them the fact that upon *them*, rather than upon us foreigners, must rest the burden of teaching the great mass of India's women. It is through the daily lesson of their upright Christian lives that their heathen sisters must be led to Christ. They can show in ways that we can not the beauty of purity, truth, honesty, and love, as contrasted with the foulness, deception lying, hatred and distrust that are the very atmosphere of the heathen household. And if, in addition to their thus being living "epistles" "read and known of all," they can also read to others, and so to teach them the very gospel which is teaching themselves to live, how blessed must be their influence. Pray with us, that they may so live as to commend the gospel to those with whom they come into daily contact.

Miss Fannie C. Martin belongs in Zafarwal. She was just loaned to Pasrur for two weeks to take charge of the Orphanage during Miss Anderson's absence. She writes from Zafarwal as follows :

I have just returned from Pasrur where I have been the past two weeks while Miss Anderson made another trip to the famine country to rescue orphans.

Pasrur and Zafarwal are only 20 miles apart with one of the famous quick-sand rivers running between. So we look on each other as neighbors. Pasrur is where I spent my first summer on the plains of India and of course feel an interest there.

I can not tell you of the joy I have had the past two weeks while among those 112 children in the Orphanage. Such pretty bright faces, and it is good to see the motherly care the larger ones have for the little ones. You can find children there from 15 years old down to baby Dorothy, who is six months old.

The thing that impressed me most while among them was the grateful spirit they showed for all that had been done for them, and the willingness with which they received the 33 little newcomers that Miss Anderson brought home with her.

The day before Miss A. arrived I had a telegram from her at Delhi saying to expect her the next evening. The news of this went through the Home like wild fire, and little tots who could scarcely talk would come and ask me how many more children were coming. There are many bright and shining jewels there and they take light to many homes.

Miss Mary R. Martin writes of the Girls' Boarding School, Sialkot :

We in the school believe that we have lately received—in fact are still receiving—a definite and marked answer to prayer.

A little over two weeks ago one of the school girls, who had been having fever for a few days but who seemed almost well again, was suddenly taken with what seemed like violent hysterics immediately following a call her brother made. She had, we supposed, received some shock to the brain, though she would tell nothing, and it was found that there had been some weakness of the brain from babyhood. She gradually lost control of her mind until about four days after the attack when she became completely unconscious. There was some fever in the brain, but not sufficient for brain fever. As her purely physical symptoms were not bad we were not hopeless as to her life being spared, but we did fear lest her reason should not return. During all this time not only were earnest petitions offered for her recovery in the regular meetings and in the secret prayers of all,

but several special services were held to pray for her. Our girls have great confidence in the efficacy of prayer and their prayers were offered in faith and they were not disappointed.

Very, very gradually she began to recognize people. Her father had come before she became unconscious, but her mother did not come until she had been in that condition for three days. She didn't know her, but she seemed to have some consciousness of her presence, for she began to call for her, the first words she had spoken with any meaning since she was unconscious.

The next day she seemed to recognize her father and mother and perhaps one or two others, and by the next evening, which completed nine days, she very evidently recognized some of those about her. Her screams, which during her unconscious state had sounded idiotic, now changed in character and she gradually learned to stop them. Her left side was partially paralyzed, but was better in a few days. Since that time there has been gradual but steady improvement. She has seemed to retrace the steps by which she sank into unconsciousness. She will of course be weak in mind and body for some time yet, but the improvement seems remarkable, and we hope in time the recovery will be complete.

Of course every possible care was taken of her, and Dr. White came twice a day while she was so ill, doing all that medical skill could accomplish, but all felt that she was restored in answer to prayer. Dr. White said she had a very narrow escape from being a permanent idiot. It was a joyful day when we found her reason was returning. Once more have we found God to be a prayer-hearing and prayer-answering God.

The summer term seems a long hard pull (from the first of April to the end of August) right through the hot weather, but we are beginning to look towards the end. There are four weeks more of school and today the girls are writing word of their home going to their parents. The teachers have done faithful hard work and the girls, as a rule, have studied well. Of course all are rejoicing over the prospect of vacation and the annual home going.

Young People's Department.

Exchange.

At the request of one of the editors of the MAGAZINE, I am glad to tell something of "The Young Women's Missionary Society of Oxford, O."

It is now in its third year, having been organized in April, 1900. We are classed among the Juniors, but have taken into our membership all we could get of what was left from the Mission Band, and Women's Missionary Society, so that our ages range from fifteen to twenty-five and more. Several young married women are included in our number and we all work together smoothly and harmoniously.

It is our aim and object to be as nearly as we may a *missionary* society. Our motto is, "Do good to somebody and give God the glory." We have a committee of three, changed every three months, whose duty it is to visit the sick and shut in, and report to the society any cases of need coming to their notice. In this way we have been able to reach a number of children whom we have furnished with necessary clothing to keep them in Sabbath-school, and have added to our own pleasure and theirs by a Christmas dinner and gifts.

Last winter, when one of our number lay sick unto death, I can testify to the joy that came to her in the bright, cheery letters written her by some of our girls, and more than one sick room has been brightened and heavy hearts cheered by visits from the girls with flowers and fruits.

Last year we sent a box of material for fancy work to our girls school in Egypt, care of Miss Anna Y. Thompson. By sending it with out going missionaries we saved cost of sending. This year we are about to make a roll of rag carpet, to be sent to Knoxville College, where it is to be used in the long dormitory halls.

A committee makes out our program at the beginning of the year, and appoints a leader for each month. We generally follow the topics outlined in the MAGAZINE and have found the Mission Studies particularly interesting.

We plan for September as a "Rally month," at which time we try to have all our members present and as many as possible who may become members. At this meeting we arrange a special program and

serve refreshments. Miss Ramsey, formerly a teacher in our college at Asyut, Egypt, talked to us at our last Rally meeting September 8th.

We follow our Rally meeting by a self-denial month in October. This as observed for the first time last year was of great pleasure and profit to us.

We secure our funds by regular monthly subscriptions, ranging from five cents to one dollar per month, by special contributions, by our self denial month, by markets, and in other ways.

As "markets" were something new to me and may be to others I will tell a little about them. We secure, by asking for it, a window in some good grocery store and then fill it with home-made bread, cakes, pies, biscuits, Saratoga chips, jelly, baked beans, candy, etc. The list may be long and varied. We make these as attractive as possible, and one or two girls are in charge to sell to the people, who are always glad to get the good home made cooking. We have these "markets" occasionally on Saturdays, and find that many contribute to them who could not very well give the money. The plan is especially adaptable to congregations in town with a large country membership. We realize from eight to ten dollars at our "markets."

I forget to say that at our next Rally meeting we want to act on the suggestion made by Mrs. E. M. Hill at the Junior conference in Xenia; that is, each girl select a lady missionary to whom she will write, whose movements she will especially follow, whose letters in the MAGAZINE she will read, and of whom she will occasionally give a report to the others of the society. We thought this an excellent suggestion for getting to know more of our missionaries and to become more interested in their work.

This is not all we do or plan to do, but it is all of which I will write at this time. If I have been able to offer any suggestion that may help some other young women's society I shall be very glad.

MRS. J. W. HARSHA.

Oxford, O.

How a Mill Boy Led the Meeting.

He came in rather earlier than usual, looking nervous. It was his fourth Sabbath as a member of the society, and his first night to lead. Indeed, it was to be his first attempt of his life to speak to an audience. Even during his few months at the public school he had never spoken a piece or taken part in an entertainment,

Half-way across the room he hesitated and looked back at the seat near the door into which he had been accustomed to slip; but the same feeling of duty that had made him consent when a lookout committee asked him to lead, and which had kept him from yielding to the impulse to remain away this evening, now carried him to the chair behind the leader's table.

Not more than half a dozen members were in the room; but presently others began to come in, singly and in pairs and in groups, whispering in low voices, and glancing curiously at the shrinking figure behind the table. Two or three nodded to him; one spoke.

He had been thinking for some days of what he would say, but it was all gone from him now, even the idea. From time to time his eyes tried to lift themselves from a too persistent gaze at the table, but his self-consciousness was too acute, and each time they fell back powerless.

And yet he saw every one who entered the room. Most of them were strangers to him—high-school girls and boys, probably with a few visitors, and a sprinkling of representatives from the wealthy families uptown. There was the daughter of the man who owned the factory in which he worked, and with her was the daughter of the superintendent. Two of the office young men passed in front of the table toward their customary seats; one of them nodded to him. Several boys who worked in stores in which he had been also nodded. The one who spoke was a boy with whom he was acquainted from the spinning room in the same factory. Apparently he was the only mill-boy present.

At length an unnatural stillness apprised him that the crucial moment had come.

But it seemed as though weights were holding him to the chair. He placed his hands upon the table and rose slowly, with a curious feeling that this could not really be himself. His Bible lay open upon the table, and he picked it up, not once risking a glance at his audience.

In spite of his few months at school, he was a fairly good reader, for he made a practice of studying evenings, and he had attended writing and reading classes gotten up for the mill hands, but he did not recognize his own voice. When he laid the Bible down and lifted his eyes desperately to the eyes in front of him, his lips were parched and his limbs trembling. What would these bright high school girls and boys think? Of course they were laughing.

"Boys and girls," he began, changing hurriedly to "Dear Friends, I mean. I—I—we should all of us try to—to" a long, long pause, during which color flamed up to his face and his eyes became most piteous in their appeal. "We should all of us try to—to—you understand how it is," breaking off suddenly and addressing them with desperate apology. "No, you don't; you see how it is. I've never tried to speak to people before, and I—find I've made a mistake. You must be easy with me." The commencing once more, "We should all of us try to—to build up from a safe foundation. Every day is a stone, and every action the mortar that is to make it secure, that—that—" Another long pause, at the end of which a little girl on the front seat lisped, "Thing 204."

When the last strain of the hymn died away it found the leader still standing. He had a feeling that should he sit down he would not be able to rise again; and he realized how weak—how pitifully weak—it was to give up like this. Was not that the right feeling which had made him consent to lead, which had made him conquer his inclination to stay away? Was he to falter at the mere thought of how these girls and boys might look, of what they might think? Was there not a higher motive for him to consider?

But the moral strength was not equal to the subjugation of the diffident self consciousness as yet; and when the members looked toward him expectantly, he shook his head.

"The meeting is now open for any one to speak," he said; "I—I'm not quite ready yet. I'll try to say something after a while."

He half expected to hear some tittering, to see some of the girls' handkerchiefs raised to their faces; but no, they all regarded him with the same attentive consideration; he even fancied that there was a spirit of sympathy in the air and he felt stronger.

Some one over in a corner rose and said a few words earnestly, then a girl talked for three or four minutes; after that there was more singing.

The feeling of "waiting for some one else to begin" was now over; and members rose rapidly, one after another, some talking a few minutes, but more reading verses from their Bibles, or extracts suited to the occasion from books or periodicals. And between every two or three speakers some one suggested a hymn in which all joined heartily.

Twice the leader essayed to speak; the first time in a voice only audible to himself, and speedily hushed by the singing; the second time heard by the first few rows, but ending with the second sentence.

As the meeting approached its conclusion, he had a growing conviction that it was no use. He could not speak. They would not be likely to ask him again: but if they did, he would refuse. Indeed, it might be well to stay away altogether. If he could not take part, he would be only a useless member.

At length the president arose and took a slip of paper from his pocket.

"I am very sorry to say," he began, "that we have a bad report of one of our members. He has been seen under the influence of liquor; and spends his Sabbaths in bicycling and playing base-ball. He has not been to one meeting in two months. I move we drop the name of James Binny from our roll. We cannot afford to carry such members."

"I second the motion," came from a boy in the next seat.

"It is moved and seconded—" But the president stopped there, for the shrinking, self conscious figure that had been leaning against the table all the time now stood erect, the eyes flashing, and the right arm raised in the air. The leader had forgotten himself, his clothes, which were too small, and long since worn shiny, even the high-school girls and boys who were waiting for him to speak. Rather was he thinking of a strong, self-reliant boy who worked near him in the carding room, a boy who had lifted himself from the very depth of mire toward something he longed for, but imperfectly understood.

"I object," he cried, his voice ringing into every corner of the large room. "James Binney is a boy everybody ought to be proud to know, even the members here. He has been drunk, yes; I saw him myself upon the street; and he has ridden a bi-

cycle on Sabbath which one of the office boys loaned him, and has played ball. But you do not understand, you couldn't. Jim has never been to school a day in his life; but he picked up his letters somehow, and has learned to read and write and to know a good many other things about books. His people are all ignorant and shiftless, and I suppose bad; and the place where he lives is the very worst part of the town. Jim has tried to raise himself above it all, and has been laughed at and jeered. He joined this society because its members were like what he wanted to be, and he thought he could watch them and talk with them and maybe learn their ways. The first three Sabbaths he was here only two people spoke to him, a boy who is a clerk in a store and one of the office young men. The fourth Sabbath, some remark was made about him that he overheard, and which hurt him pretty badly, for that night he said he shouldn't come any more. The next day he was under the influence of liquor. It was the only time I ever heard of his drinking. I think he was discouraged; he had been trying for years to raise himself above his surroundings, and now he thought the people he wanted to be like wouldn't have him."

"But I am not blaming you," the leader went on, his voice softening: "you don't understand what we mill-boys have around us; you can't. And—and it seems to me that a society like this ought to be for lifting folks up, and not for folks who are already up, or 'most up If you were willing to perusade Jim to come back, and could convince him that you wanted him back, I believe you could help him to make himself a strong and noble man. Jim's got more in him than most boys." He paused and looked from one face to another, eagerly, appealingly. The president was on his feet almost instantly.

"I apologize," he said; "and hope we shall all join together in an earnest effort to bring Jim back. Suppose we appoint our leader to talk with him."

"No, that wouldn't be the right way," the leader objected; "I am a mill boy like Jim, and he would think I didn't understand. Some of you could do better."

"Very well," the president consented; "I will be very glad to go, for one, and I know there are others who will be just as glad to go with me. If we don't convince Jim that we want him, it is because he isn't in a convincible mood."

As they passed out, the president came directly to the leader.

"I want to thank you for your splendid talk," he said cordially "It has done us all good."

Then others came up and spoke and grasped his hand; among them were some of the girls. The daughter of the mill-owner lingered a few moments.

"There's something I want to speak to you about," she began, after most of the members had passed out; "I was thinking of it while you were talking. I have plenty of time and plenty of room, and I would like to do something for boys like Jim. How would it do to have a lot of them at my house, say once a week, to play games and have a good time? We could have a little music and some refreshments, and I have a good many books and pictures they could look at. Do you think they would like it? Of course," hastily, "we would want them to understand it wasn't to be any stiff missionary or charitable scheme; that would be likely to keep them away. Just let them know it's to be a good time first and all the way through. I know enough of boy nature to realize what that means. If you think best, we could have two or three such boys as our president in for a few evenings to get things going. What do you think?"

"I think it is a grand good idea," he answered, his eyes already bright with anticipation. "If Jim doesn't feel that he is being patronized, he'll be in for it, and if he's in, all the rest of the boys will follow. And they'll have a good time, they're sure to," smiling at her, frankly "and you will like them, too I think,—at least, most of them."

"Yes, I expect to like them. But you will come, of course," her hand touching his arm for a moment. "Don't think this is a sudden impulse on my part," she said, earnestly; "I have been waiting to do something for the mill boys for a long time, but I could not quite see how. Your talk has given me the idea. You understand them and can help me very much. Will you come?" His gaze fell for an instant, and he saw the frayed edge of his coat collar and the shiny seams; but he was not thinking of them, however, nor of his pride, but rather of the earnest eyes fixed upon him, of Jim and the boys and himself, and of the step upward that his mingling with a better educated, more purposeful class would mean, and he answered in a low voice "Yes, I will come."

—*Frank H. Sweet, in Young People.*

FROM Month TO Month.

Board of Directors.

The regular monthly meeting was held Tuesday, Sept. 2. 1902, the president, Mrs. Annie R. Herron, presiding. Eleven members were present.

Freedmen's secretary presented reports for July and August from sewing department of Canton Bend, Knoxville Bible reader and sewing and cooking departments of Miller's Ferry ; also a report for July from sewing department of Prairie, Ala.

Letters were received from Midway, Bluestone, Miller's Ferry, Riceville and Athens setting forth the needs of these fields, each appeal receiving due consideration A letter from Rev. James brought to the attention of the Board the necessity of beginning the sale of small portions of farm to tenants as an inducement to good men to remain on farm.

The Assistant Foreign secretary reported an application from Miss Zella Mitchell, of New Wilmington, for appointment as a missionary to Egypt, and that her salary has been assumed by a family in 6th church, Pittsburg. The application was endorsed and Miss Mitchell's appointment was recommended to Board of Foreign Missions.

Board decided to hold a farewell reception for our out-going missionaries and a committee was appointed to arrange for it.

A request for a parsonage loan received favorable consideration.

On account of pressure of other duties, Mrs. Wilson, secretary of Freedmen's work, tendered her resignation as a member of the Board. It was with deep regret accepted with the understanding that Mrs. Wilson continue to attend to the work of her department until her successor be elected.

Business manager of Juniors' Magazine submitted monthly report.

Junior secretary reported six new societies, and was authorized to prepare an envelope for the special work of the Juniors.

Mrs. Smith reported re-renting house for Home of missionaries' children and purchasing some necessary furniture.

A committee was appointed to take into consideration the matter of eligibility to the Home and to decide what children are eligible for admission.

Thank-offering secretary reported that orders for Thank-offering supplies had been coming in regularly during July and August.

Home secretary pro tem reported a pledge of $100 from Philadelphia presbyterial for the work among the Sacs and Fox Indians.

Reports for July were received from Rev. J. O. Ashenhurst, Mr. Fortunato and Miss Ethel B. Cox and for July and August from Mrs. Wishart. Adjourned to meet Sept. 16.

Adjourned meeting was held Sept. 16, and was opened with devocional exercises conducted by the president.

Freedmen's secretary was authorized to prepare an article for publication in Women's Missionary Magazine and church papers setting forth the necessity for increased contributions of money for Freedmen's work and urging societies to send money through presbyterial treasurers.

Treasurer received during July $18?4.40 and during August, $1945.44. Disbursements during July, $12015.76; during August, $?441.84.

Parsonage secretary submitted two applications for parsonage loans, which were granted.

An invitation to hold the farewell reception to outgoing missionaries in Shadyside Church, Pittsburg, was accepted with thanks.

Foreign secretary reported that although she had been in correspondence with several women physicians with reference to their going to India as medical missionaries, as yet she had been unable to secure any one for the work.

The diamonds in pin and rings which had been left by Dr. White in hand of Foreign secretary, to be disposed of for W. G. M. S., have been cleaned and reste in rings, and the secretary was authorized to offer the rings for sale through church papers and Magazine.

Home secretary pro tem reported a request for a hospital to be erected at Warm Springs for sick and needy, and an appeal to Bureau of Indian Affairs at Washington, from Oregon presbytery for such hospital was endorsed by the Board.

Reports for August were received from Mr. Fortunate, Miss Montgomery, Miss Stewart, Rev. J. O. Ashenhurst and Rev. Gordon, and a quarterly report from Mrs. J H. Gibson.

Thank-offering secretary reported sending out letters to presidents of presbyterial societies asking them to take action on recommendation of Xenia Convention to double membership contributions and subscriptions to magazines.

A thank-offering of $5 and an offering of $3 for Orphans' Home were reported.

Twelve members were present.

M. J. HILL, Sec.

Miss Ella Mabel Young.

A tribute of love from the King's Daughters of the Sixth church, Pittsburg, to the lovely Christian character of Miss Ella Mabel Young, who passed from this life on May 10, 1902.

In her quiet and unobtrusive way she served her Master faithfully and when, at the age of eighteen, He called her home she obeyed the summons with Christian gladness and left behind her the memory of a life whose sweetness will linger in home and church through the passing years.

We extend our deepest sympathy to the members of the bereaved family and commend them to Him who said, "Fear not : only believe. She is not dead, but sleepeth."

Rev. G. M. Wiley.

A tribute of respect and love from the W. M. S. of West Hebron, N. Y., in memory of their faithful and beloved, former pastor, Rev. G. M. Wiley, who was called from the church militant to the church triumphant on April 15th, 1902. We as a missionary society wish to place on record our esteem to the noble Christian life which he lived among us.

For thirty-three years he has been our teacher in spiritual things. With his tender heart and sympathetic nature, he has been a comforter to us in our sorrow, speaking to us words of promise and consolation. His work on earth is ended, and we miss his presence with us. His life was such as should serve as a beacon light, leading us to greater diligence in the Master's service.

The United Presbyterian church and the community in which he so long and faithfully labored has sustained a great loss ; but we bow in humble submission to the Divine will and accept the lesson, "Be ye also ready."

We extend our heartfelt sympathy to the bereaved family by whom he will be sadly missed, and commend them to the tender care of the Good Shepherd in whom he trusted.

MRS. RUTH MAHAFFY,
MRS. EMMA J. REID,
MRS. ALICE MCCLELLAN. } COM.

Mrs. Martha Findley Acheson.

A tribute of respect and affection from the Women's Missionary Society of Henderson church of Sugartree Grove, Ill., to the memory of our departed sister, to whom the Master's call was given May 18, '02.

We would give our testimony to her faithfulness to the church and to her family through long years of widowhood. With sorrow we miss her cheerful face and friendly greetings. As a sheaf of wheat fully ripe, so the spirit of this aged mother and grandmother was gathered by the angel into the Master's garner.

We extend our sympathy to the bereaved family and commend them to Him who said, "I will not leave you comfortless." Com.

Mrs. Eliza J. Pinkerton.

A tribute of love and respect from the W. M. S. of College Corner, O., to the memory of Mrs. Eliza J. Pinkerton, who was called to her heavenly home May 27, 1902.

We desire as a society to bear testimony to her Christian character, and to her patience and resignation under most severe suffering. While we mourn our loss we feel that it is her gain. In her death the church has lost a loyal and consecrated member.

To the sorrowing family we extend our spmpathy.

MRS. JOHN ELLIOTT,
MRS. CHALMERS ELLIOTT,
MISS CHARLOTTE BUCK. } COM.

Mrs. Margaret M. Barkley.

In the death of Mrs. Margaret M. Barkley on the evening of June 9th, 1902, our United Presbyterian church and its organizations have lost one qualified in heart and mind for Christian work. Heaven seems nearer as one by one our dear friends are gathered to our Heavenly Father's right hand. Many will recall the meeting in Argyle in 1888, of the Women's General Missionary Society. Mrs. Barkley was then the honored President of our Women's Presbyterial Society. By her genial welcome and hospitality she made a place in memory not easily forgotten. Therefore,

Resolved, That as members of the church and its missionary organization we mourn our loss. We also rejoice in the remembrance of what she has done to help forward God's work. May the lesson of her life be ever present with us as a source of inspiration.

Resolved, That we express our sympathy to relatives and friends, and especially to the dear family in this home of sorrow, and commend them to the Saviour whom to know and love is life eternal.

MRS. M. B. MILLIMAN,
MRS. MARY HALE,
MRS. MARY L. MCGEOCH,
MISS ELIZA ROSS. } COM.

Mrs. Mary McCrory.

The members of the W. M. S. United Presbyterian church of Johnstown, Pa., offer this tribute of respect and esteem to the memory of Mrs. Mary McCrory, who was born June 20, 1830, and died May 11, 1901.

Although not an active member of our society on account of ill health, she was always interested in the cause of missions and by her prayers and contributions encouraged others.

Mrs. McCrory was esteemed by all who knew her for her lovely Christian character and her willingness to do for others. Two sons and two daughters mourn her loss, and to them we extend our heartfelt sympathy, pointing them to Him who says, "As one whom his mother comforteth, so will I comfort you."

COM.

Mrs. Sarah J. Mahaffy.

We, the Women's Missionary Society of the United Presbyterian church of Red Oak, Ia., wish to testify in behalf of our sister, Mrs. Sarah J. Mahaffy, who died July 5th, 1902.

On account of poor health our sister was prevented from meeting with us for several months; yet we trust that her zeal for our Master's cause, her gratitude for precious blessings received, her patience and resignation to God's will, will be a useful lesson to us and encourage us to do a better work for our Master.

To the bereaved family we extend our sincere sympathy, reminding them that their separation will be for only a short time We commend them to the care of the loving Father "who doeth all things well."

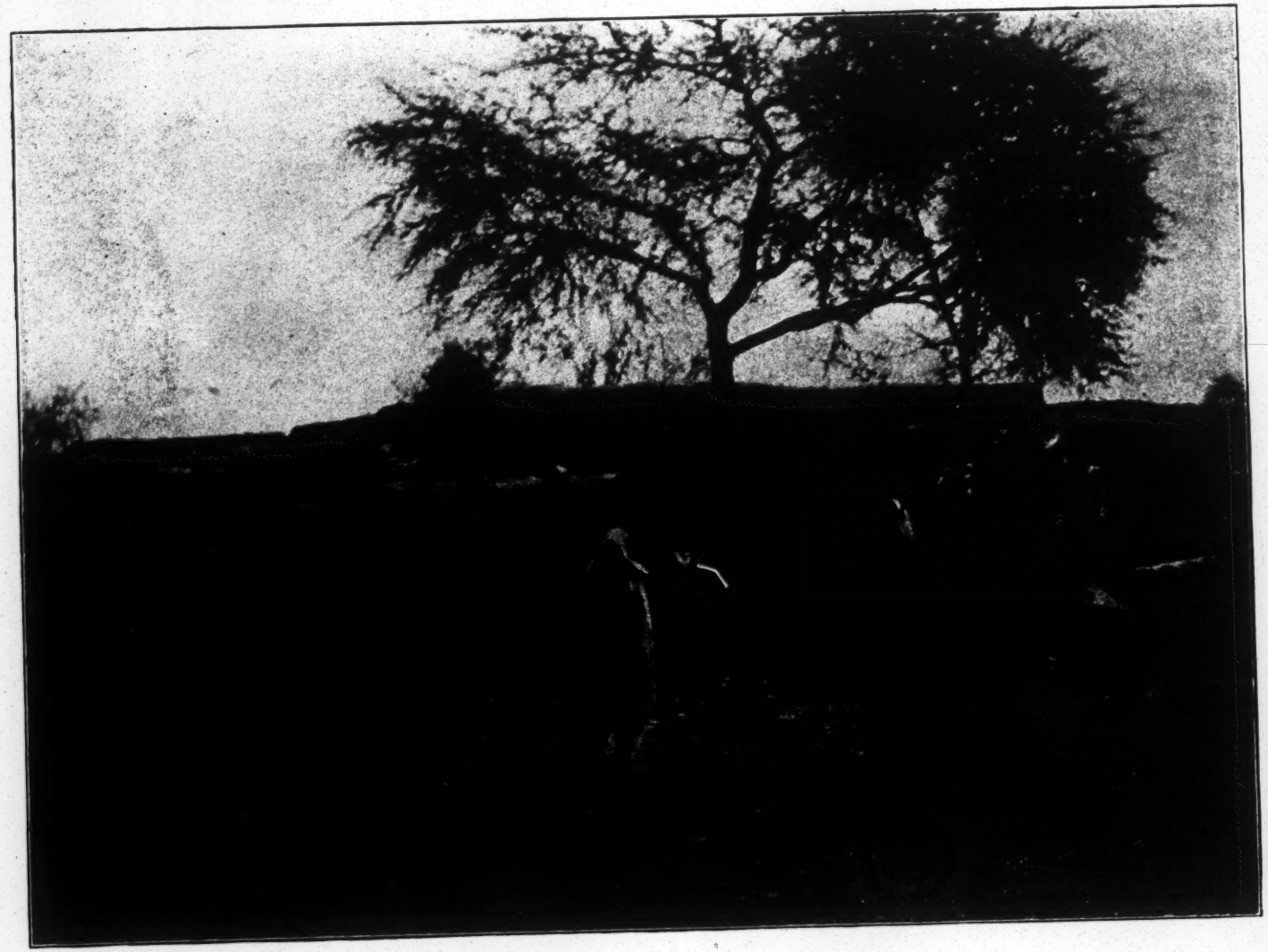
MRS. O. J. GIBSON,
MRS. F M. CAMPBELL,
MRS. MAGGIE D. RICKLETON. } COM.

Mrs. W R. Brock.

The Women's Missionary Society of Stamford U. P. church, South Kortright, N. Y., desire to place on record this tribute of love to the memory of Mrs. W R. Brock, who was suddenly called from earth on the morning of July 5th, 1902.

As a member of our society Mrs. Brock was interested in all its work, and although not often able to meet with us her interest was manifested in ways encouraging and helpful. We believe these acts were prompted by a sincere love for the cause of Christ and that she has now entered into the rest which remaineth for the people of God.

To her husband whose home has been made desolate, we extend our heartfelt sympathy, praying that the Comforter may come and bring to him promised peace. Com.



HOUSE OF KANAYAH IN SCOTT GARH.